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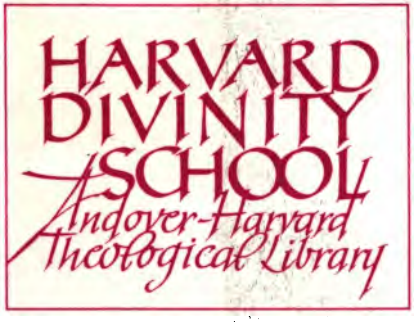
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THE

NEW TESTAMENT;

BEING THE ENGLISH ONLY

OF THE

GREEK AND ENGLISH TESTAMENT;

Translated from the original Greek according to Griesbach; upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson.

BY ABNER KNEELAND,
Minister of the First Independent Church of Christ, called Universalist, in Philadelphia.

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Published by the Editor, No. 31, South Second Street, and sold by him—also by Abm. Small, No. 165, Chesnut Street; and by the principal booksellers in the city.

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Eastern District of Pennsylvania, to wit:

SEAL. BE IT REMEMBERED, that on the twenty-third day of March, in the forty-sixth year of the Independence of the United States of America, A. D. 1822, the Rev. Abner Kneeland, of the said District, has deposited in this office the title of a Book, the right whereof he claims as proprietor, in the words following, to wit:

"The New Testament, being the English only, of the Greek and English Testament; translated from the original Greek according to Griesbach; upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland, Minister of the First Independent Church of Christ, called Universalist, in Philadelphia."

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D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

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PREFACE

To the Greek and English Testament.

HAVING been denied in early life (through want of means) the benefits of a classical education—entering into the work of the ministry totally ignorant of the dead languages—and having obtained, under all these disadvantages, through indefatigable labour and toil, that knowledge of the scriptures which he now possesses, the editor of this New Testament, in Greek and English, knows how to feel for others placed in a similar situation; and can better judge what will be useful to them, than those who were taught the languages in their youthful days, so that, perhaps, they have almost forgotten when they were ignorant of them. He has long wished, and indulged himself some in the expectation, that, some day or other, he might see such a Testament, as is here presented to the public, published by some of our learned seminaries or theological institutions; but his expectation (if he had a right to expect any thing of the kind) has hitherto been fruitless; and he has been finally led to think seriously of undertaking the work himself. For notwithstanding the various translations of the New Testament in English, by different authors, all men of learning and piety, yet a *Greek* and *English Testament* is still a *desideratum* in the *Christian* world; (especially where the *English* language is spoken, which is now extending itself to almost all parts of the habitable globe) and which, were it not for prejudice and habit, would be not only thought almost an indispensable article to the young student, particularly such as are designed for the work of the ministry, but will, we have no doubt, be equally satisfactory and edifying to many common readers. Yea, the editor is certain from his own experience, that it will enable any one in a very short time, with proper attention, to attain to some, however imperfect, yet very useful knowledge of the language in which the sacred scriptures were originally written: and thereby it will enable the pious unprejudiced *Christian* to read the English translation with more satisfaction and edification. And since

the publication of the *Greek* and *English Lexicon*, by Mr. Parkhurst, it is matter of both surprise and regret that a *Greek* and *English Testament* has not been attempted before. If the *Greek* and *Latin* Testament, by Leusden, was ever useful, and is still useful to the Latin scholar, a *Greek* and *English* Testament can be no less useful to the English reader. It is altogether vain and preposterous to pretend that the *Hebrew* and *Greek* languages cannot be learned without the knowledge of *Latin*. What Mr. Parkhurst has said, in the preface to his *Greek* and *English Lexicon*, may be added here with peculiar force. "I could wish," says he, "it might be seriously weighed on the present occasion, whether the extraordinary respect still shown by Protestant nations to the *Roman*, in preference to the sacred *Hebrew* and *Greek* tongues, be not in truth a noxious relick of Popery. Since the time and pains which youth commonly spend on a language of such real difficulty as the *Latin*, might, with the assistance of proper grammars and lexicons, be abundantly sufficient for their instruction in the *Hebrew* of the Old, and *Greek* of the New Testament." Let, then, the pious youth of our country, particularly those who are looking forward with a laudable desire to be useful in the work of the ministry, and all others who wish to read the Scriptures for themselves, lay aside so much useless study, useless indeed in relation to this important object, and come directly to the scriptures, and learn to read them in their original purity, on which, as real Christians, their faith and hope are wholly grounded.

It is to be regretted that this New Testament should not have come from under the hand of some one who, on many accounts, might have had more influence in the Christian world; in which case, even had it been no better, yet, undoubtedly, a more popular name would have rendered it more acceptable to many readers. Nevertheless, as the editor has ventured to insert but very little, if any thing, excepting what he has learned authority for so doing, and knowing it will be very acceptable to all the believers in the *Abrahamic* faith, it is believed that many others will make use of it, as a matter of convenience, even in spite of their prejudices. For since he has given the most correct Greek text, as acknowledged by all, it must be acknowledged, that, to those who are studying that alone, the translation, however imperfect it may be considered, cannot adulterate the original text. Wherever the editor has ventured to deviate from every and all the learned translators mentioned on the title page, it has been with a view either to

render the passage more literal, (and this only where it could be done without injury to the sense) or else more correct; of the correctness of which, if there be any doubt, the original is on the same page, which may be at all times appealed to in defence of the translation.

The word γεεννα *gehenna*, which is rendered *hell*, in all the translations named on the title page, excepting Scarlett, is retained in this translation; but this is done, not upon the authority of Scarlett, but upon the Latin version of the Syriac; as also upon the Latin of Montanus, as well as the French version. None, however, except the Latin version of the Syriac, and Scarlett, have begun the word with a capital, which undoubtedly is more correct, as the word is derived from, or rather is a corruption of "the two Hebrew words גי *a valley*, and הנם *Hinnom*, the name of a person who was once the possessor of it." Hence, says Mr. Parkhurst, "In the New Testament, Γεεννα του πυρος, *A Gehenna of fire*, Mat. v. 22, does, I apprehend, in its *outward* and *primary* sense, relate to that dreadful doom of being *burnt alive in the valley of Hinnom*." See Parkhurst's Greek and English Lexicon, under the word Γεεννα. Now, it is conceived that this is not only the "*outward* and *primary* sense," but certainly the most awful sense that either ought, or can, with any justice to the text, be attached to such a phrase. The only other sense of the word which we find in the New Testament, is in James iii. 6, where, by a metonymy, it is applied to the wickedness of the tongue.

As to the word ἁιδης *hades*, which, in the common version, is invariably rendered *hell*, in the New Testament, (except in 1 Cor. xv. 55, where it is rendered *grave*,) Dr. Campbell says, "In my judgment, it ought never in Scripture to be rendered *hell*, at least in the sense wherein that word is now universally understood by Christians. In the Old Testament, the corresponding word is שאול *sheol*, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. In translating that word, the Seventy have almost invariably used ἁιδης. The state is always represented under those figures which suggest something dreadful, dark, and silent, about which the most prying eye, and listening ear, can acquire no information. The term ἁιδης *hades*, is well adapted to express this idea. To this the word *hell*, in its primitive signification, perfectly corresponded. For, at first, it denoted only what was secret or concealed." See Prelim. Dissert. page 274. Therefore, being a disputed term, and susceptible of different meanings, it has been thought

proper, on the authority of Campbell and Scarlett, to retain this word also in the translation.

As to the word αιων, plural αιωνες, and the adjective αιωνιος, it has been thought best to adhere strictly to the text, in rendering the noun or substantive, according to its literal import, *age*, plural *ages;* and as to the adjective, having no word in English which exactly conveys the idea of the original word αιωνιος, it has been thought that this word, like many others even in the common version, should be retained in the translation; only giving it a Roman, or rather, as we may say, an English dress, *aionian*. This has been already done by Scarlett; who also renders αιων *age*, αιωνες *ages*. Being a shorter word, and equally pleasant to the ear as the word *everlasting*, no one can object that this should be associated with the language of scripture; a language, in many respects, peculiar to itself, and whose peculiarities (particularly of the New Testament) are mostly limited to religious subjects. If the original word be retained, then in reading or quoting all or any of the passages where it is used, the reader or hearer will have full liberty to give it his own construction, according to his own understanding; and as we are not disposed either to extend or limit its meaning in any way not justified by the inspired writers, this has been thought on the whole the safest method. In many places, its meaning may be extended indefinitely without injury to the sense; and wherever the sense seems to require that its meaning should be restricted, or, in other words, not extended beyond its original import, only let it be understood that it means continued duration without interruption, which may be either longer or shorter as the nature of the case may require, and it removes all difficulty on the subject. And this sense of the word will not, yea, cannot be disputed by the learned.

The words διαβολος and σατανας, are in this translation invariably rendered according to the original meaning and import of those terms. Διαβολος is from διαβεβολα, perf. mid. of διαβαλλω; which is from δια *through*, and βαλλω *to cast*. *To dart or strike through;* whence, in a figurative sense, *To strike* or *stab with an accusation or evil report, to accuse*. Hence, διαβολος signifies *an accuser, a slanderer;* in a word, *an impostor*. See Parkhurst's Greek and English Lexicon. "Satan," says Dr. Campbell, (Prelim. Dissert. p. 187,) "though conceived by us a proper name, was an appellative in the language spoken by our Lord; for, from the Hebrew, it passed into the Syriac, and signified no more than an *adversary* or *opponent*." Thus much it has been thought necessary to say in justification of the translation of the above

terms; and also, as has been previously stated, for retaining others, which it has been thought proper to retain. But as it is designed and intended that this translation shall also be accompanied with the original Greek, it is conceived that through the medium of this translation, thus guarded, no false idea can be palmed upon the public; for here, with the English, is the original Greek, side by side, in order to detect any error which can be discovered by the most discerning eye of the critic.

No alteration has been made in the original text, except in the division of the paragraphs, which have been made conveniently short, yet, however, not so as materially to injure the sense. And here let it be also understood, that, having adopted the improved version as our basis, on account of its being professedly founded on the text of Griesbach, in no case has it been deviated from merely for the sake of altering, (though, perhaps, some would have preferred a different reading) nor, on the other hand, has it been servilely followed merely to save the trouble of revising; and in every instance where an alteration has been made, it has been for the sake of further improvement. How far the editor has succeeded in this respect, is submitted to the candour of those who are capable of judging.

As it respects the many various readings mentioned in the original notes of Griesbach, they are not here inserted with the Greek text; neither have they been wholly passed unnoticed. Those words and sentences rejected by him, as well as those words and sentences which have crept into some copies which ought not to be admitted, are here passed without notice. Also, all those words and sentences which are omitted in some copies, but which ought not to be omitted, (except a very few, which are enclosed in brackets, upon the authority of Wakefield, or the improved version,) as well as those which have been added by Griesbach to the received text (but upon good authority) are here inserted without any distinguishing mark. But such words as are retained in the text, but which perhaps should be omitted, are (in this translation) inclosed in brackets.* Such words as should probably be omitted, are inclosed in brackets, and printed in *Italic*.* And such sentences as most certainly

* These words generally either make the sense more full and complete, or else they serve for explanation, and were probably added for that purpose. A proper name is often added, as *Jesus*, *Peter*, *John*, &c. which makes the sense more explicit; though the reader must notice that if the noun had been wanting, its equivalent pronoun would have been understood. As Mat. iv. 12, "Now Jesus hearing that John was

should be omitted, and which are inclosed in brackets in Griesbach, are inclosed in double brackets, and printed in *Italic*. See John v. 4. viii. 1—11. All supplied words are, as usual, in *Italic*. Sentences printed in Italic in the improved version, as indications of their being of doubtful authority, although not rejected or marked as being doubtful by Griesbach, are also printed in Italic, but not inclosed in brackets. Of the latter description are the words of Christ to the thief, Luke xxiii. 43; and the narratives contained in the two first chapters of Matthew and Luke. These are found in all manuscripts and versions now extant; but for very satisfactory reasons given in the lenghthy notes on the subject in the improved version, many have been led to doubt whether they were in reality written by the Evangelists. Their being printed in Italic, makes them no less authentic: it is only done to show the opinion of the editors of the improved version on this subject. They were evidently wanting in *some* of the early copies, at least; and as they add nothing to the validity of other parts of the New Testament, so neither can the want of them take away any thing from the essentials of Christianity. But concerning these things let every one be fully persuaded in his own mind.

If doubts should arise in the mind of any as to the propriety of this translation, in any particular part or parts, it is to be hoped, and candidly expected, that no one will hastily censure or condemn, until he has compared it with the several translations mentioned on the title page; and also carefully examined the essays, dissertations, and critical notes of those learned authors; and even the possession of

imprisoned, retired into Galilee." This is as Dr. Campbell renders the passage: but leaving out the word Jesus, (which is omitted in some good copies) it might be rendered thus: "Now hearing that John was imprisoned, he retired into Galilee." The sense is the same, but not so explicit, as the pronoun *he* refers to Jesus, verse 10. The same may be observed respecting the passages in ch. xiii. 36. xiv. 14. xvii. 26, and many other places. In some places the words inclosed in brackets are necessary to the sense, and would have been supplied in the translation even if they had been wholly wanting. Instead of the pronoun *his*, in some texts, as Luke vi. 45, you may read *the*, for the text literally is "the mouth [of him]." See Matth. xxvi. 65, where literally it is "the blasphemy [of him]." In places where the definite article [the] is inclosed in brackets, if it is to be omitted, and the sense requiring it, the indefinite article *a*, will be understood, as that is never expressed in the Greek, neither is it always necessary that the definite article should be translated; while, in some instances, it is required in the translation, although not inserted in the Greek. See Middleton on the Greek article.

all these, or as many as can be obtained, would not render the present work either useless or unimportant.

This Testament, being designed principally as a text book, or for the benefit of young students, (particularly those designed for the work of the ministry) contains nothing but what has been thought indispensable. We have not inserted many notes, as they would have either exceeded our limits, or else made the work too expensive.

That this work may meet with all the encouragement it merits, be the means of exciting people to a closer attention to the sacred scriptures, and, through the blessing of God, be a comfort and consolation to the ransomed millions who have been too long kept in superstitious darkness and ignorance, in regard to the universality of the free favour of God, even that God who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and favour, which was bestowed on us in Christ Jesus before the ancient dispensations, but which hath now been made manifest by the coming of our Saviour Jesus Christ, who hath abolished death, and hath brought life and incorruption to light, by the gospel; and that it may afford the youth of our land who are looking forward to the work of the ministry, a more easy access to the most correct reading of the sacred text, without its being blended with a language with which they are equally unacquainted, and for which they will now have no use—In a word, that this work may be instrumental, in the hand of God, of correcting some of the monstrous errors that now exist in the Christian church, and of establishing the truth of that gospel which was preached to Abraham, is the sincere prayer, and will be the best reward, of the public's

Most obedient
and very humble servant,
ABNER KNEELAND.

Philadelphia, April 1, 1822.

An account of the times when, and places where, the Books of the New Testament were severally written, according to Dr. Lardner's plan. Supplement to the Credibility, &c. vol. i page 4.

BOOKS.	PLACES.		A. D.
Matthew	Judea, or near it	About	64
Mark	Rome		64
Luke	Greece		63 or 64
John	Ephesus		68
Acts of the Apostles	Greece		63 or 64
Romans	Corinth	About February	58
1 Corinthians	Ephesus	The beginning of	56
2 Corinthians	Macedonia	About October	57
Galatians	Corinth or Ephesus		52 or 53
Ephesians	Rome	About April	61
Philippians	Rome	Before the end of	62
Colossians	Rome	Before the end of	62
1 Thessalonians	Corinth		52
2 Thessalonians	Corinth		52
1 Timothy	Macedonia		56
2 Timothy	Rome	About May	61
Titus	Macedonia, or near it	Before the end of	56
Philemon	Rome	Before the end of	62
Hebrews	Rome or Italy	In the spring of	63
James	Judea		61 or 62
1 and 2 Peter	Rome		64
1 John	Ephesus	About	80
2 and 3 John	Ephesus	Between	80 and 90
Jude	Unknown		64 or 65
Revelation	Patmos or Ephesus		95 or 96

DISPUTED BOOKS:

Concerning which, Dr. Lardner says, that they should be allowed to be publicly read in Christian assemblies, for the edification of the people; but not to be alleged as affording alone sufficient proof of any doctrine.—*Lardner's Hist. of Apostles and Evang.* vol. i. p. 30.

EPISTLE TO THE HEBREWS	2 JOHN
EPISTLE OF JAMES	3 JOHN
2 PETER	JUDE

REVELATION.

PREFACE

To the English only, of the Greek and English Testament.

IT was at first designed and intented by the editor,* that this translation of the New Testament should have been always accompanied by the Greek; so that no dispute might ever arise, in any part of the world, (on account of any supposed incorrectness of the translation,) without having the means at hand whereby it might be settled at once, by any one capable of judging; and that those who are unable to controvert, should be awed into silence, (or else acquiescence,) by seeing directly before their eyes the original Greek; and that too from a copy acknowledged to be the most correct of any extant. But, from the earnest entreaty of some of his friends, and for the sake of accommodating many common readers, (to whom the Greek can be of little or no service, and who are unable to be at the additional expense,) the editor has deviated from his original plan: and even after the foregoing preface was in type, the word *always* (in the sentence referred to in the note below,) was expunged, and the word *also* inserted in its stead; so that we are permitted to publish the translation by itself, without violating a pledge which was intended to have been given to the public. The editor has been more willing to comply with this request in consequence of finding that his proposals for the Greek and English Testament, were made really lower than could well have been afforded: this he did as an encouragement to many readers, particularly young students, to make themselves acquainted, not only with the English, but also with the Greek of the New Testament. Now, by publishing the translation separately, and making use of the same composition of type, there has been a considerable saving of expense; by which we are enabled to keep the Greek and English at the price first intended, and at the same time offer this translation cheaper than what it otherwise could have been afforded. We have at the same time

* See page vii.

published an edition of the Greek, by itself, in the same way; so as to accomodate those who may wish to make use of it, and yet prefer a different translation. It is designed to keep all three of these Testaments, viz. the Greek of Griesbach, the Greek and English, and the English alone, constantly in market; and booksellers may be supplied with them, at a discount of $33\frac{1}{3}$ *per cent.* from the retail prices; or at 25 *per cent.* discount, with an agreement to take back at all times what may remain unsold. These terms are considered very favourable, both to booksellers, and to the public; and, during the life of the editor, will be faithfully performed by the public's

Most obedient,

and very humble servant,

ABNER KNEELAND.

Philadelphia, July, 5, 1823.

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FAMILY RECORDS.

FAMILY RECORDS.

THE GOSPEL ACCORDING TO MATTHEW.

CHAP. I.

1. THE genealogy of JESUS CHRIST, *the* son of DAVID, *the* son of ABRAHAM.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; 3 and Judah begat Phares and Zara, by Tamar; and Phares begat Hezron; and Hezron begat Aram; 4 and Aram begat Aminadab; and Aminadab begat Naashon; and Naashon begat Salmon; 5 and Salmon begat Boaz, by Rahab; and Boaz begat Obed, by Ruth; and Obed begat Jessé; 6 and Jessé begat king DAVID; and king DAVID begat Solomon, by her *that had been the wife* of Uriah; 7 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; 8 and Asa begat Jehoshaphat; and Jehoshaphat begat Jehoram; and Jehoram begat Uzziah; 9 and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; 10 and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; 11 and Josiah begat Jehoiakim; and Jehoiakim begat Jeconiah and his brethren, about the time they were carried away to Babylon; 12 and, after they were brought to Babylon, Jeconiah begat Salathiel; and Salathiel begat Zerubbabel; 13 and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph, the husband of Mary, of whom was born JESUS, who is called CHRIST.

17 *All the generations therefore from Abraham to David* are *fourteen generations; and from David until the carrying away to Babylon* are *fourteen generations; and from the carrying away to Babylon unto Christ* are *fourteen generations.*

18 *NOW the birth of* [*Jesus*] *Christ was thus. When his mother Mary had been espoused to Joseph, before they came together, she was found to have conceived*

by a holy spirit. 19 *Then Joseph her husband, being a righteous* man *and not willing to expose her to public shame, purposed to put her away privately.* 20 *But after he had thought on these things, behold, an angel of the Lord appeared to him in a dream, saying,* "*Joseph,* thou *son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of a holy spirit.* 21 *And she shall bear a son, and thou shalt call his name Jesus:* that is, SAVIOUR, *for he shall save his people from their sins.*" 22 (*Now all this came to pass, so that the word of the Lord by the prophet was fulfilled, saying,* 23 "*Behold, a virgin shall conceive, and bear a Son, and his name shall be called Emanuel:*" *which, being interpreted, is, God with us.*) 24 *Then, Joseph, being raised from sleep, did as the angel of the Lord had commanded him, and took to him his wife;* 25 *and knew her not till she had brought forth her first-born son; and he called his name Jesus.*

CH. II. 1 *NOW after Jesus was born in Bethlehem of Judea, in the days of king Herod, behold, Magians came from the east, to Jerusalem,* 2 *saying,* "*Where is he that is born king of the Jews? for we have seen his star in the east*-country, *and are come to do him obeisance.*" 3 *But when king Herod heard* these things, *he was disturbed, and all Jerusalem with him.* 4 *And when he had gathered together the chief priests and scribes of the people, he inquired of them where Christ was to be born.* 5 *And they said to him,* "*In Bethlehem of Judea: for thus it is written by the prophet:* 6 '*And thou, Bethlehem,* in *the land of Judah, art by no means the least among the governors of Judah: for out of thee shall come a governor who shall rule my people Israel.*'" 7 *Then Herod having privately called the Magians, learnt from them exactly what time the star appeared.* 8 *And he sent them to Bethlehem,* and *said,* "*Go, make an exact inquiry about the child; and, when ye have found* him, *inform me, that I also may come and do him obeisance.*" 9 *So having heard the king, they departed; and, behold, the star, which they had seen in the east, went before them, till it came and stood over the place where the child was.*

10 *And seeing* again *the star, they rejoiced exceedingly.* 11 *And being come into the house, they saw the child with Mary, his mother, and fell down, and did him obeisance: and having opened their treasures, they presented to him gifts; gold, and frankincense, and myrrh.* 12 *And having been warned of God in a dream, that they should not return to Herod, they withdrew into their own country by another way.*

13 *WHEN they were gone, lo, a messenger of the Lord appeared to Joseph in a dream, saying,* "*Arise, take the child and his mother, and flee into Egypt, and remain there till I acquaint thee: for Herod will seek the child to destroy him.*" 14 *Then arising, he took the child and his mother by night, and withdrew into Egypt;* 15 *and remained*

there till the death of Herod: so that the word of the Lord by the prophet was fulfilled, saying, "*Out of Egypt I recalled my son.*"

16 *Then Herod finding that he had been deceived by the Magians, was greatly enraged; and sent and slew all the male children that* were *in Bethlehem, and in all its borders, from two years old and under, according to the time which he had learnt exactly from the Magians.* 17 *Then was fulfilled the word by the prophet Jeremiah, saying,* 18 "*A voice was heard in Ramah,* [wailing, and] *weeping, and great lamentation; Rachel weeping* for *her children, and refusing to be comforted, because they were not.*"

19 *But, when Herod was dead, lo, a messenger of the Lord appeared in a dream to Joseph in Egypt,* 20 *saying,* "*Arise, take the child and his mother, and go to the land of Israel: for they are dead who sought the child's life.*" 21 *Accordingly, he rose, took the child and his mother, and came to the land of Israel.* 22 *But hearing that Archelaus reigned* [*over*] *Judea, instead of his father Herod, he was afraid to go thither: but, having been warned of God in a dream, he withdrew into the parts of Galilee;* 23 *And came and dwelt in a city called Nazareth: thus was fulfilled the word by the prophets,* "*He shall be called a Nazarene.*"

CH. III. 1 [NOW] in those days came John the Baptist, preaching in the desert of Judea, 2 and saying, "Reform: for the reign of heaven approacheth." 3 For this is he that was spoken of by the prophet Isaiah, saying, "The voice of one crying in the desert, 'Prepare ye the way of the Lord, make his paths straight.'" 4 Now this John had his raiment of camel's hair, and a leathern girdle about his loins: and his food was locusts and wild honey.

5 Then went out unto him Jerusalem, and all Judea, and all the country about Jordan; 6 and were baptized by him in Jordan, confessing their sins. 7 But seeing many of the Pharisees coming to his baptism, he said to them, "O brood of vipers! who hath prompted you to flee from the impending vengeance? 8 Produce then the proper fruit of reformation; 9 and presume not to say within yourselves, 'We have Abraham *for our* father:' for I assure you, that of these stones God is able to raise up children to Abraham. 10 And already the axe [also] lieth at the root of the trees: every tree therefore which produceth not good fruit is cut down, and cast into the fire. 11 I indeed baptize you in water to a reformation: but he who cometh after me is mightier than I, whose sandals I am not worthy to carry: he will baptize you in a holy spirit, [and fire:] 12 whose winnowing-shovel *is* in his hand, and he will thoroughly cleanse his floor, and gather [his] wheat into the granary; but he will consume the chaff in unquenchable fire."

13 THEN came Jesus from

Galilee to Jordan unto John to be baptized by him. 14 But John excused himself, saying, "I have need to be baptized by thee, and comest thou to me?" 15 Jesus answering, said to him, "Suffer *it* now: for thus it becometh us to fulfil all righteousness." Then he suffered him. 16 Now Jesus being baptized, arose immediately out of the water; and, lo, the heavens were opened to him, and the spirit of God appeared, descending like a dove, and lighting upon him. 17 And, lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

CH. IV. 1 THEN was Jesus led up by the spirit into the desert,* to be tempted by an impostor. 2 And after fasting forty days and forty nights, he became hungry. 3 And the tempter coming to him, said, "If thou be a son of God, command that these stones become loaves." 4 But he answering, said, "It is written, 'Man liveth not by bread alone, but by every thing which God is pleased to appoint.'"† 5 Then the impostor conveyed him into the holy city, and placed him upon the battlement of the temple, 6 and said to him, "If thou be a son of God, cast thyself down: for it is written, 'He shall give his angels charge concerning thee: and on *their* hands they shall support thee, lest thou strike thy foot against a stone.'" 7 Jesus said to him, "It is also written, 'Thou shalt not tempt the Lord thy God.'" 8 Again the impostor conveyed him up a very high mountain, and showed him all the kingdoms of the world, and the glory of them; 9 and he said to him, "All these things will I give thee, if thou wilt fall down and worship me." 10 Then said Jesus to him, "Get thee hence, adversary: for it is written, 'Thou shalt worship the Lord thy God, and thou shalt serve him only.'" 11 Then the impostor left him: and, lo, angels came and ministered to him.

12 NOW [*Jesus*] hearing that John was imprisoned, retired into Galilee. 13 And, having left Nazareth, he came and dwelt in Capernaum, which is on the side of the sea, in the borders of Zebulon and Naphtali: 14 and thus was fulfilled the word of the prophet Isaiah; saying, 15 The land of Zebulon, and the land of Naphtali, *toward* the way of the sea, by the side of Jordan, *in* Galilee of the gentiles; 16 the people who sat in

* Jesus was led up by the spirit into the desert.—This form of expression denotes that the historian is about to describe a visionary scene, and not a real event. See Rev. i. 10. Acts xi. 5. Our Lord was intrusted with the power of working miracles at pleasure, John iii. 34, 35; and by the visionary scene presented to his mind upon this occasion, he was instructed that he was not to exert his miraculous powers for his own personal advantage or aggrandizement, but solely in subservience to the great design of his mission and ministry. See Farmer on Christ's Temptation. Some have thought that the account of the temptation is a figurative description of the train of thoughts which passed through the mind of Jesus. See Cappe's Dissertations. The introduction of the impostor, or devil, into this scenical representation, no more proves the real existence of such a being, than the introduction of the lamb, or the red dragon, in the apocalyptic vision, is a proof of the real existence of those symbolical agents. See Improved Version, note on the place.

† So Campbell. Whatever God is pleased to appoint.—Thomson. Every word which goeth forth out of the mouth of God.—Gr. and Im. Ver.

darkness have seen a great light; and to those who sat in the region and shadow of death, light hath sprung up."

17 From that time Jesus began to preach, and to say, "Reform: for the reign of heaven approacheth."

18 THEN walking by the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he said to them, "Come, follow me, and I will make you fishers of men." 20 And immediately they left *their* nets, and followed him. 21 And he went on thence, and saw two other brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. 22 And they immediately, leaving the ship and their father, followed him.

23 AND Jesus went about all Galilee, teaching in their synagogues, and preaching the glad tidings of the reign, and curing every disease, and every malady, among the people. 24 And his fame spread through all Syria: and they brought to him all *their* sick, seized and tormented with various diseases, demoniacs,* lunatics, and paralytics, and he cured them. 25 And great multitudes followed him from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CH. V. 1 AND seeing the multitudes, he repaired to a mountain: and having sat down, his disciples came to him. 2 Then opening his mouth, he taught them, saying,

3 "Happy *are* the poor in spirit: for theirs is the kingdom of heaven. 4 Happy *are* those who mourn: for they shall be comforted. 5 Happy *are* the meek: for they shall inherit the earth. 6 Happy *are* those that hunger and thirst after righteousness: for they shall be filled. 7 Happy *are* the compassionate: for they shall obtain compassion. 8 Happy *are* the pure in heart: for they shall see God. 9 Happy *are* the peace-makers: for they shall be called the sons of God. 10 Happy *are* those that are persecuted on account of righteousness: for theirs is the kingdom of heaven. 11 Happy *are* ye when *men* shall reproach you, and persecute *you*, and speak all kind of evil against you [*falsely*], on my account.

12 "Rejoice, and be exceedingly glad: for great *is* your reward in heaven: for thus were the prophets persecuted who were before you.

13 "Ye are the salt of the earth: but if the salt become insipid, in what way shall its saltness be restored? it is thence-

* Insane and epileptic persons were supposed to be possessed by *demons*, or the ghosts of wicked men, who were thought to have the power of entering into the bodies of living men, and of tormenting them at pleasure. And the cure of these diseases is described as the casting out of the demons. The account which the gospel reveals of the state of the dead is so inconsistent with this hypothesis, that it was soon exploded among Christians. But, that lunatics and epileptics were possessed by *devils*, or *fallen angels*, though it is an opinion which prevailed early, is no where asserted, nor even hinted at, in the New Testament, and is totally destitute of foundation both in reason and revelation. See Farmer's Essay on the Demoniacs of the New Testament.

forth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city placed on a mountain cannot be concealed. 15 Nor do *men* light a lamp, and put it under a measure, but on a light-stand: and it shineth to all in the house. 16 In like manner let your light shine before men, that they may see your good works, and glorify your Father in heaven.

17 "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfil. 18 For verily I tell you, Till heaven and earth pass, one jot or one tittle shall by no means pass from the law, till all be accomplished. 19 Whosoever therefore shall break one of the least of these commandments, and shall teach men so, shall be called least in the reign of heaven; but whosoever shall perform and teach *them*, shall be called great in the reign of heaven. 20 For I tell you, that unless your righteousness excel *that* of the Scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.

21 "Ye have heard that it hath been said to those of old time, 'Thou shalt not commit murder;' and 'Whosoever shall commit murder shall be liable to the judgment.' 22 But I tell you, that whosoever is angry with his brother without a cause, shall be liable to the judgment: and whosoever shall say to his brother, 'Thou vile man,' shall be liable to the council: but whosoever shall say, 'Thou apostate wretch!' shall be liable to the burning of Gehenna.

23 "If therefore thou bring thy gift to the altar, and there remember that thy brother hath a complaint against thee; 24 leave there thy gift before the altar, and go, first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, while thou art in the way with him; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I tell thee, Thou wilt by no means be released, till thou hast paid the last farthing.

27 "Ye have heard that it hath been said, 'Thou shalt not commit adultery.' 28 But I tell you, that whosoever looketh on a woman so as to cherish impure desire towards her, hath already committed adultery, with her in his heart. 29 Now if thy right eye insnare thee, pluck it out, and cast *it* from thee: for it is better for thee to lose one of thy members, than that thy whole body should be cast into Gehenna. 30 And if thy right hand insnare thee, cut it off, and cast *it* from thee: for it is better for thee to lose one of thy members, than that thy whole body should be cast into Gehenna.

31 "Now it hath been said, 'Whosoever shall put away his wife, let him give her a bill of divorcement.' 32 But I tell you, that whosoever shall put away his wife, except on account of whoredom, causeth her to

commit adultery: and whosoever shall marry her that is put away, committeth adultery.

33 "Again, ye have heard that it hath been said, to those of old time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.' 34 But I say to you, Swear not at all, neither by heaven, for it is God's throne; 35 nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great king. 36 Neither shalt thou swear by thy head; because thou canst not make one hair white or black. 37 But let your discourse be, Yes, yes; No, no: for whatsoever *is* more than these, proceedeth from evil.

38 "Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth.' 39 But I say to you, that ye resist not evil: but whosoever shall strike thee on thy right cheek, turn to him the other also. 40 And if any man would sue thee at law, and take away thy coat, let him have *thy* mantle also. 41 And whosoever shall compel thee *to go* one mile, go with him two. 42 Give to him that asketh thee; and from him that would borrow of thee, turn not away.

43 "Ye have heard that it hath been said, 'Thou shalt love thy neighbour, and hate thine enemy.' 44 But I say to you, Love your enemies, [*bless those that curse you, do good to those that hate you,*] and pray for those that [injuriously treat you, and] persecute you: 45 that ye may be sons of your Father in heaven: for he maketh his sun arise on bad and good, and sendeth rain on just and unjust. 46 For if ye love those *only* who love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, wherein do ye excel? do not even the gentiles in like manner? 48 Be ye therefore perfect, as your Father in heaven is perfect.

CH. VI. 1 "Take heed that ye do not your *acts of* righteousness before men, in order to be observed by them: otherwise, ye have no reward with your Father in heaven.

2 "When therefore thou givest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be extolled by men. Verily I tell you, they have their reward. 3 But when thou givest alms, let not thy left hand know what thy right hand doth: 4 that thine alms may be in secret: and thy Father that seeth in secret [himself] will reward thee [*openly.*]

5 "And when thou prayest, be not like the hypocrites: for they love to pray standing in the synagogues and in the corners of the streets, so as to be observed by men. Verily I tell you, that they have their reward.

6 "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father that *is* in secret: and thy Father, that seeth

in secret, shall reward thee [openly]. 7 But when ye pray, use not babbling repetitions, like the heathen: for they think that they shall be heard for their much speaking. 8 Be not therefore like them: for your Father knoweth what things ye want before ye ask him.

9 "In this manner therefore pray ye: 'Our Father, who *art* in heaven, hallowed be thy name: 10 thy reign come: thy will be done upon the earth, as *it is* in heaven: 11 give us to-day our daily bread: 12 and forgive us our debts, as we also forgive our debtors: 13 and abandon us not to temptation, but preserve us from evil.' 14 For if ye forgive men their offences, your heavenly Father will also forgive you: 15 but if ye forgive not men [*their offences,*] neither will your Father forgive your offences.

16 "Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I tell you, that they have their reward. 17 But when thou fastest, anoint thy head, and wash thy face; 18 that thou appear not unto men to fast, but unto thy Father that *is* in secret: and thy Father that seeth in secret shall reward thee.

19 "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust consumeth, and where thieves do not break through nor steal: 21 for where your treasure is, there will also be your heart.

22 "The lamp of the body is the eye: if therefore thine eye be clear, thy whole body will be enlightened. 23 But if thine eye be dim, thy whole body will be in darkness. If therefore the light which is in thee be darkness, how great *must be* that darkness!

24 "No man can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot [serve] God and Riches. 25 Wherefore I say unto you, Take no anxious thought for your life, what ye shall eat, [*or what ye shall drink;*] nor for your body, with what ye shall be clothed. Is not the life a greater thing than food; and the body than raiment? 26 Observe the birds of heaven; that they neither sow, nor reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they? 27 Now which of you, by taking anxious thought, can add one cubit to his stature? 28 And why take ye anxious thought for raiment? Consider the lilies of the field, how they grow: they neither labour nor spin: 29 yet I tell you, that not even Solomon in all his glory was arrayed like one of these. 30 Now if God so clothe the herb of the field, which flourisheth to-day, and to-morrow will be cast into a

furnace; *will he* not much more *clothe* you, O ye of little faith?
31 "Wherefore take no anxious thought, saying, 'What shall we eat? or, What shall we drink? or, What shall we put on?' 32 (for after all these things the gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and the righteousness required by him; and all these things shall be added unto you. 34 Take therefore no anxious thought about the morrow: for the morrow will take anxious thought for the things of] itself. Sufficient to the day *is* its own evil.

VII. 1 "Judge not that ye be not judged. 2 For with what judgment ye judge, ye shall be judged; and with what measure ye deal out, it shall be measured to you. 3 And why beholdest thou the mote in thy brother's eye, but art insensible of the beam in thine own eye? 4 Or how darest thou say to thy brother, 'Let me take the mote out of thine eye,' and, lo, a beam *is* in thine own eye? 5 *Thou* hypocrite, first take the beam out of thine own eye; then thou wilt see clearly to take the mote out of thy brother's eye.

6 "Give not things holy to dogs, nor cast your pearls before swine, lest they trample them under their feet, and turn and rend you.

7 "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for whosoever asketh, receiveth; whosoever seeketh, findeth; and to him that knocketh it shall be opened. 9 Is there any man among you, who, if his son shall ask bread will he give him a stone? 10 or if he shall ask a fish will he give him a serpent? 11 If ye therefore, being evil, know how to give good things to your children, how much more will your Father in heaven give good things to them that ask him? 12 All things therefore whatsoever ye would that men should do to you, do ye also to them; for this is the law and the prophets.

13 "Enter in through the strait gate; for wide *is* the gate, and broad *is* the way which leadeth to perdition, and there are many who enter in by it. 14 But how strait *is* the gate, and *how* narrow *is* the way which leadeth to life; and *how* few there are who find it!

15 "Beware of false prophets, who come to you in garments of sheep, while inwardly they are ravenous wolves. 16 By their fruits ye shall know them. Are grapes gathered from thorns; or figs from thistles? 17 In like manner every good tree bringeth forth good fruit; but a corrupt tree bringeth forth bad fruit. 18 A good tree cannot bring forth bad fruit; nor a corrupt tree bring forth good fruit. 19 Every tree which bringeth not forth good fruit, is hewn down and cast into the fire. 20

Wherefore by their fruits ye shall know them.

21 "Not every one that saith to me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doth the will of my Father in heaven; 22 Many will say to me in that day; 'Lord, Lord, have we not prophesied in thy name? and in thy name cast out demons? and in thy name done many wonderful works?' 23 And then I will declare to them, 'I never knew you: depart from me, ye that work iniquity.'

24 "Whosoever therefore heareth these words of mine, and doth them, I will compare him to a wise man, who built his house upon a rock: 25 and the rain descended, and the rivers overflowed and the winds blew, and beat upon that house, yet it fell not: for it was founded on a rock. 26 And whosoever heareth these words of mine, and doth them not, shall be compared to a foolish man, who built his house on the sand: 27 and the rain descended, and the rivers overflowed, and the winds blew, and beat upon that house; and it fell, and the fall of it was great."

28 And it came to pass when Jesus had ended these words, *that* the people were amazed at his teaching: 29 for he taught them as having authority; and not as the Scribes.

Ch. VIII. 1 NOW, when *Jesus* came down from the mountain, great multitudes followed him

2 And, behold a leper came and did him obeisance, saying, "Sir, if thou wilt, thou canst cleanse me." 3 And Jesus stretching forth *his* hand, touched him, saying, "I will; be thou cleansed." And immediately his leprosy was cleansed. 4 Then Jesus said to him, "See thou tell no one; but go show thyself to the priest, and offer the gift which Moses commanded; for a testimony to them."

5 Having entered into Capernaum, a centurion came to him, beseeching him, 6 and saying, "Sir, my servant lieth at home sick of the palsy, greatly afflicted." 7 And Jesus said to him, "I will come and cure him."

8 Then the centurion answering said, "Sir, I am not worthy that thou shouldest enter under my roof: but only command by word, and my servant will be healed. 9 For I also, though a man under authority, yet having soldiers under me, say to this 'Go,' and he goeth, and to another, 'Come,' and he cometh: and to my servant, 'Do this,' and he doth *it*." 10 Now Jesus hearing *this*, wondered, and said to those who followed, "Verily, I tell you, *that* not even in Israel have I found so great faith. 11 And I assure you, that many shall come from the east and the west, and shall place themselves at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 but the sons of the kingdom shall be thrust out into darkness: there shall be weeping, and gnashing of teeth." 13 And Jesus said to the centurion, "Go; and according as thou hast believed, so be it done

to thee." And his servant was healed in that very hour.

14 And Jesus coming into Peter's house, saw his wife's mother lying sick of a fever. 15 And having touched her hand, the fever left her: and she arose, and ministered unto them.

16 Now when evening was come, they brought to him many demoniacs: and he expelled the spirits with a word, and cured all the sick: 17 Thus verifying the saying of the prophet Isaiah, "He took away our infirmities, and removed our diseases."

18 But Jesus seeing great multitudes about him, gave orders to depart to the opposite shore. 19 And a certain scribe coming, said to him, "Master, I will follow thee whithersoever thou goest." 20 And Jesus said to him, "The foxes have holes, and the birds of the air *have* places of shelter: but the Son of man hath not where to rest *his* head." 21 And another of his disciples said to him, "Sir, suffer me first to go and bury my father." 22 But Jesus said to him, "Follow me; and let the dead bury their dead."

23 And when he had gone into a ship, his disciples followed him. 24 And, lo, a great tempest arose in the sea, so that the ship was covered with the waves: but he was asleep. 25 And his disciples came and awoke him, saying, "Master, save us: we perish." 26 And he said to them, "Why are ye fearful, O ye of little faith?" Then he arose and rebuked the winds and the sea: and there was a great calm. 27 And the men wondered saying, "What personage is this, that even the winds and the sea obey him!"

28 And when he was come to the other side, into the country of the Gergesenes, there met him two demoniacs, coming out of the tombs very fierce, so that no one could pass along by that way. 29 And, lo, they cried out, saying, "What hast thou *to do* with us, *thou* Son of God? Art thou come hither to torment us before the time?" 30 Now there was at some distance from them a herd of many swine feeding. 31 So the demons besought him saying, "If thou cast us out, send us into the herd of swine." 32 And he said to them, "Go." And when they were come out, they went into the swine: and, lo, the whole herd ran violently down a precipice into the sea, and perished in the waters. 33 And the herdsmen fled, and went away into the city, and reported all *this*; and what had happened to the demoniacs. 34 And, lo, the whole city came out to meet Jesus; and having seen him, they besought him to depart out of their territory.

Ch. IX. 1 AND having gone into [the] ship, he passed over, and came to his own city. 2 And, lo, there was brought to him a paralytic, lying on a bed: and Jesus seeing their faith, said to the paralytic, "Son, take courage; thy sins are forgiven thee." 3 Whereupon some of

the Scribes said within themselves, "This *man* blasphemeth." 4 But Jesus perceiving their thoughts, said, "Why think ye evil in your hearts? 5 For which is easier? to say, 'Thy sins are forgiven thee?' or to say, 'Arise and walk?' 6 But that ye may know that the Son of man hath power on earth to forgive sins," (then he said to the paralytic,) 'Arise, take up thy bed, and go home." 7 Accordingly he arose, and went to his house. 8 And the multitudes seeing this, wondered, and glorified God, who had given such power to men.

9 And Jesus going on from thence, saw a man named Matthew, sitting at the toll-office; and said to him, "Follow me." And he arose and followed him.

10 And it came to pass while Jesus was at meat in the house, behold, many publicans and sinners came and placed themselves with him and his disciples. 11 And the Pharisees observing *it*, said to his disciples, "Why eateth your Master with publicans and sinners?" 12 But Jesus hearing *it*, said [to them], "The whole need not a physician, but the sick. 13 But go ye, learn what *that* meaneth, 'I will have mercy and not sacrifice:' for I come not to call righteous *men*, but sinners."

14 Then the disciples of John came to him, saying, "Why do we and the Pharisees fast much, but thy disciples fast not?" 15 And Jesus said to them, "Can the companions of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them; and then they will fast. 16 Now no one putteth a piece of undressed cloth upon an old garment: for the piece which filleth it up taketh from the garment and a worse rent is made. 17 Nor do *men* put new wine into old *leathern* bottles: otherwise, the bottles burst, and the wine is spilled, and the bottles are destroyed: but new wine is put into new bottles, and both are preserved together."

18 While he spake these things to them, lo, a certain ruler came and did him obeisance, saying, "My daughter is by this time dead: but come and lay thy hand upon her, and she will revive. 19 And Jesus arose, and followed him, with his disciples. 20 (And, lo, a woman, who had been diseased with an issue of blood twelve years, came behind *him*, and touched the tuft of his mantle: 21 for she said within herself, "If I may but touch his mantle, I shall be restored." 22 But Jesus turned about, and observing her, he said, "Take courage, daughter; thy faith hath cured thee." And the woman was well from that hour.) 23 And Jesus coming into the ruler's house, and perceiving the musicians and the crowd making a noise, 24 said to them, "Withdraw: for the damsel is not dead, but sleepeth." And they derided him. 25 But when the people were put out, he enter-

ed in, and took her by the hand, and the damsel arose. 26 And the fame of this *action* spread through all that country.

27 And as Jesus departed thence, two blind men followed him, crying out, and saying, "Son of David, have pity on us." 28 And being come into the house, the blind men approached him: and Jesus said to them, "Do ye believe that I can do this? They answered, "Yes Master." 29 Then he touched their eyes, saying, "According to your faith be it unto you." 30 And their eyes were opened; and Jesus strictly charged them, saying, "See *that* no one know *it*." 31 But being departed, they spread his fame through all that country.

32 And as they went out, lo, there was brought to him a dumb demoniac. 33 And the demon being cast out, the dumb spake; and the multitude wondered, saying, "It was never seen thus in Israel." 34 But the Pharisees said, "He casteth out demons by the prince of the demons.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the glad tidings of the reign, and curing every disease and every malady.

36 And seeing the multitudes, he had compassion on them, because they were wearied, and scattered abroad, as sheep having no shepherd. 37 Then he said to his disciples, "The harvest indeed *is* plenteous; but the labourers *are* few. 38 Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Ch. X. 1 And having called to *him* his twelve disciples, he gave them power over impure spirits, to cast them out, and to cure every disease and every malady. 2 Now these are the names of the twelve apostles: First, Simon who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus [surnamed Thaddeus;] 4 Simon the Canaanite, and Judas Iscariot, who also delivered him up.

5 These twelve Jesus sent forth, and commanded them, saying, "Go not into the way of the gentiles, and into *any* city of the Samaritans enter ye not. 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, 'The reign of Heaven approacheth.' 8 Cure the sick, [raise the dead,] cleanse the lepers, cast out demons: freely ye have received, freely give. 9 Provide neither gold, nor silver, nor brass in your purses; 10 nor bag for your journey, nor two coats, nor sandals, nor staves: for the labourer is worthy of his sustenance. 11 And into whatsoever city or village ye enter, inquire who in it is worthy; and there remain, till ye depart. 12 And when ye enter into a house, salute it

13 And if the house be worthy, your peace shall come upon it: but if it be not worthy, your peace shall return to yourselves. 10 And whosoever shall not receive you, nor hear your words, in departing out of that house, or city, shake off the dust of your feet. 15 Verily I tell you, It will be more tolerable for the land of Sodom and Gomorrah in a day of judgment, than for that city.

16 "Behold, I send you forth as sheep amidst wolves: be ye therefore wise as serpents, and harmless as doves. 17 And beware of men: for they will deliver you up to councils, and they will scourge you in their synagogues. 18 And ye will be brought before governors and kings on my account; for a testimony to them and to the gentiles. 19 But when they deliver you up, take no anxious thought how or what ye shall speak: [for it shall be given you at the time what ye shall speak.] 20 For it is not ye who speak, but the spirit of your Father which speaketh in you. 21 Now the brother will deliver up the brother to death, and the father the child; and the children will rise up against *their* parents, and cause them to be put to death. 22 And ye will be hated by all *men* on account of my name: but he who endureth to the end, shall be preserved. 23 But when they persecute you in one city, flee ye into another; and if they persecute you out of this, flee ye into another. [For] verily I tell you, Ye shall not have finished the cities of Israel, till the Son of man come.

24 "A disciple is not above *his* teacher, nor a servant above his master. 25 It is enough for the disciple that he be as his teacher, and the servant as his master. If they have called the master of the house Beelzebub, how much more *will they call* those of his household! 26 Fear them not therefore: for there is nothing covered, which shall not be revealed; and *nothing* hidden, which shall not be known: 27 what I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* proclaim ye upon the house tops: 28 and fear not those who kill the body, but are not able to kill the soul: but rather fear him that is able to destroy both soul and body in Gehenna. 29 Are not two sparrows sold for a penny? and yet not one of them falleth [*to the ground*] without your Father. 30 And even the hairs of your head are all numbered. 31 Fear not therefore: ye are of more value than many sparrows.

32 "Whosoever therefore shall confess me before men, I also will confess him before my Father in heaven. 33 But whosoever shall deny me before men, I also will deny him before my Father in heaven.

34 "Think not that I am come to bring peace on earth: I came, not to bring peace, but a sword. 35 For I am come to set a man at variance against his

father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. 36 And a man's enemies *will be* of his own family. 37 He who loveth father or mother more than me, is not worthy of me: and he who loveth son or daughter more than me, is not worthy of me. 38 And he who taketh not his cross, and followeth after me, is not worthy of me. 39 He who gaineth his life, shall lose it: and he who loseth his life on my account shall gain it. 40 He who receiveth you, receiveth me; and he who receiveth me, receiveth him that sent me. 41 He who receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he who receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. 42 And whosoever shall give one of these lowly ones, were it only a cup of cold water to drink, on the account of his being a disciple, verily I tell you, he shall by no means lose his reward."

CH. XI. 1 AND it came to pass *that*, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 NOW John having heard in prison *of* the works of Christ, sent two of his disciples, 3 who said to him, "Art thou he that was to come, or do we look for another?" 4 Then Jesus answering said to them, "Go and relate to John what ye hear and see: 5 the blind receive sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised, and to the poor glad tidings are preached. 6 And happy is *he* who shall not see cause of offence in me."

7 And as these departed, Jesus began to say to the multitudes concerning John, "What went ye out into the desert to see? 8 A reed shaken by the wind? But what went ye out to see? A man clothed in soft raiment? Lo, those that wear soft *raiment* are in kings' houses. 9 But what went ye out to see? A prophet? Yes, I tell you, and much more than a prophet. 10 For this is *he* of whom it is written, 'Behold I send my messenger before thy face, who shall prepare thy way before thee.' 11 Verily I tell you, Among those that are born of women, there hath not risen a greater than John the Baptist; but he that is least in the reign of heaven is greater than he. 12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye be willing to receive *it*, this is Elijah who was to come. 15 He that hath ears to hear, let him hear.

16 "But to what shall I liken this generation? It is like children sitting in the marketplaces, and calling to their companions, 17 and saying, 'We

have piped to you, and ye have not danced; we have mourned to you, and ye have not lamented.' 18 For John came neither eating nor drinking; and they say, 'He hath a demon.' 19 The Son of man came eating and drinking; and they say, 'Behold a glutton and a wine-bibber, a friend of publicans and sinners.' And yet wisdom is justified by her children."

20 Then he began to reprove the cities in which most of his mighty works had been done, because they repented not. 21 'Alas for thee, Chorazin! alas for thee, Bethsaida! For if the mighty works, which have been done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I tell you, It shall be more tolerable for Tyre and Sidon in a day of judgment, than for you. 23 And thou Capernaum, which art exalted to heaven, shalt be brought down to hades: for if the mighty works, which have been done in thee, had been done in Sodom, it might have remained until this day. 24 But I tell you, that it shall be more tolerable for the land of Sodom in a day of judgment, than for thee."

25 At that time Jesus further said, "I adore thee, O Father, Lord of Heaven and earth, that having hidden these things from judges and wise *men*, thou hast revealed them to babes. 26 Yes, Father; for so it hath seemed good in thy sight. 27 All things have been delivered to me by my Father: and no one knoweth the Son, but the Father; neither knoweth any one the Father but the Son, and *he* to whom the Son will reveal *him*. 28 Come unto me all *ye* that are wearied and heavily laden; and I will give you rest. 29 Take my yoke upon you, and learn from me; for I am meek and humble in heart: and ye shall find rest to your souls. 30 For my yoke is easy, and my burden *is* light."

CH. XII. 1 AT that time, as Jesus was walking on the sabbath through the corn-fields, his disciples being hungry, began to pluck the ears of corn and to eat. 2 But the Pharisees observing *this*, said to him, "Lo, thy disciples are doing what it is not lawful to do on the sabbath." 3 But he said to them, "Have ye not read what David did, when he hungered, and those with him? 4 how he entered into the house of God, and ate the shew-bread, which it was not lawful for him to eat, nor for those with him; but solely for the priests? 5 Or have ye not read in the law, that on the sabbaths the priests in the temple profane the sabbath, and *yet* are blameless? 6 But I tell you, that *one* greater than the temple is here. 7 But if ye had known what *this* meaneth, 'I will have mercy and not sacrifice,' ye would not have condemned the blameless. 8 For the Son of man is master of the sabbath."

9 AND passing on thence, he went into their synagogue. 10

And lo, [there was] a man having a withered hand. And they asked him, saying, "Is it lawful to heal on the sabbath?" that they might accuse him. 11 And he said to them, "What man is there, amongst you, who having one sheep, if it fall into a pit on the sabbath, will not lay hold on it, and lift *it* out? 12 How much then doth a man excel a sheep! Wherefore it is lawful to do good *even* on the sabbath." 13 Then said he to the man, "Stretch forth thy hand." And he stretched *it* forth; and *it* was restored sound, as the other. 14 Then the Pharisees went out, and took counsel against him, how they might destroy him.

15 But Jesus knowing *it* withdrew from thence: and great multitudes followed him, and he cured them all; 16 and strictly charged them that they should not make him known: 17 thus was fulfilled the word spoken by the prophet Isaiah, saying, 18 "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall proclaim judgment to the nations. 19 He will not strive, nor cry out; nor will any one hear his voice in the streets. 20 The bruised reed he will not break, and the smoking taper he will not quench, until he send forth judgment to victory. 21 And in his name the nations shall hope."

22 Then was brought to him a demoniac, blind and dumb: and he cured him, so that the blind and dumb both spake and saw. 23 And all the people were astonished, and said, "Is this the son of David?" 24 But the Pharisees hearing *them*, said, "This man doth not cast out demons, but by Beelzebub prince of the demons."* 25 And Jesus knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself cannot stand. 26 And if the adversary cast out the adversary, he is divided against himself: how then can his kingdom stand? 27 And if I by Beelzebub cast out demons, by whom do your sons cast *them* out? wherefore they shall be your judges. 28 But if I by the spirit of God cast out demons, then the reign of God hath overtaken you.

29 "How can any one enter into a strong man's house, and plunder his goods, unless he first bind the strong man? and then he may plunder his house. 30 He that is not with me, is against me; and he that gathereth not with me, scattereth.

31 "Wherefore I assure you, All sin and blasphemy will be forgiven to men; but the blasphemy *against* the spirit will not

* Beelzebub, a heathen god, worshipped at Ekron. 2 Kings i. 2, the chief of possessing demons, or human ghosts: probably the same as Pluto, and a supposed human spirit. He is never called a devil, or represented as a fallen angel. Farmer on Demon, p. 30.

be forgiven to men: 32 and whosoever speaketh a word against the Son of man, it will be forgiven him; but whosoever speaketh against the holy spirit, it will not be forgiven him, neither in this nor in the coming age. 33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by the fruit.

34 "Ye brood of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of *his* good treasure bringeth forth good things: and an evil man out of *his* evil treasure bringeth forth evil things. 36 But I tell you, that every idle word which men shall speak, they shall give account of in a day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

38 THEN some of the Scribes and of the Pharisees interposed, saying, "Master, we desire to see a sign from thee." 39 But he answering said to them, "An evil and adulterous generation seeketh after a sign; and a sign shall not be given it, except the sign of the prophet Jonah. 40 For as Jonah was three days and three nights in the bowels of the fish, so will the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh will stand up in the judgment together with this generation, and will condemn it: because they repented at the preaching of Jonah; and, behold a greater than Jonah *is* here. 42 The queen of the south will arise in the Judgment together with this generation, and will condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 "Now when the impure spirit is gone out of a man, he passeth through dry places, seeking rest; and findeth none. 44 Then he saith, 'I will return into my house whence I came out:' and when he is come, he findeth *it* empty, swept, and set in order. 45 Then he goeth, and taketh with him seven other spirits more evil than himself, and they enter in, and dwell there: and the last state of that man becometh worse than the first. Thus will it be also to this evil generation."

46 NOW while he discoursed to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. 47 Then one said to him, "Behold thy mother and thy brethren stand without desiring to speak with thee." 48 But he answering said to him that told him, "Who is my mother? and who are my brethren?" 49 And stretching forth his hand towards his disciples, he said, "Behold my mother and my brethren! 50 For whosoever shall do the will of my Father in heaven, he is my brother, and sister, and mother."

CH. XIII. 1 NOW the same

day Jesus having gone out of the house, sat by the sea-side. 2 And such great multitudes flocked about him, that he went into a ship, and sat: and the whole multitude stood on the shore. 3 And he spake many things to them in parables, saying, "Behold a sower went out to sow: 4 and as he sowed, some *seeds* fell by the way-*side*, and the birds came and devoured them. 5 And some fell on rocky places, where they had not much earth: and immediately they sprang up, because they had no depth of earth; but when the sun was risen, they were scorched; and because they had not root, they withered. 7 And some fell among thorns; and the thorns grew up, and choked them. 8 But others fell on good ground, and yielded fruit, some a hundred-*fold*, and some sixty, and some thirty. 9 He that hath ears to hear, let him hear."

10 And the disciples coming near, said to him, "Why speakest thou to them in parables?" 11 And he answering said to them, "To you it is given to know the mysteries of the reign [of heaven;] but to them it is not given. 12 For whosoever hath *improved*, to him shall be given, and he shall abound: but whosoever hath not *improved*, from him shall be taken away even that which he hath. 13 I therefore speak to them in parables, because seeing, they see not; and hearing, they hear not, nor understand. 14 And in them is fulfilled the prophecy of Isaiah, which saith, 'By hearing ye will hear, and will not understand; and seeing ye will see, and will not perceive. 15 "For the heart of this people is become gross, and *their* ears are dull of hearing, and their eyes they have closed; so that they see not with *their* eyes, nor hear with *their* ears, nor understand with *their* heart, nor are converted, that I should heal them.' 16 But happy *are* your eyes, for they see; and your ears for they hear. 17 For verily I tell you, that many prophets and righteous *men* have desired to see *the things* which ye behold, and have not seen *them*; and to hear *the things* which ye hear, and have not heard *them*.

18 "Hear ye therefore the parable of the sower. 19 When any one heareth the doctrine of the reign, and considereth *it* not, the evil *one* cometh, and snatcheth away that which was sown in his heart. This is he who received seed by the way-*side*. 20 And he who received seed on rocky places, is he that heareth the word, and immediately receiveth it with joy; 21 yet hath not root in himself, but endureth a short time: and when affliction or persecution ariseth because of the word, he instantly relapseth. 22 And he who received seed among thorns, is he that heareth the word; and the anxious care of this age and the deceitfulness of riches, choke the word, and it becometh unfruitful. 23 But he who received seed on the

good ground, is he that heareth the word, and considereth *it*; who likewise beareth fruit, and bringeth forth, some a hundred *fold*, and some sixty, and some thirty."

24 He put forth to them another parable, saying, "The kingdom of heaven is like a man who sowed good seed in his field: 25 but while men slept, his enemy came and sowed darnel among the wheat, and went away. 26 But when the blade sprang up, and brought forth fruit, then appeared also the darnel. 27 So the servants of the householder came and said to him, 'Sir, didst not thou sow good seed in thy field?—whence then hath *it* darnel? 28 And he said to them, 'An envious man hath done this.' Then the servants said to him, 'Wilt thou therefore that we go and gather them up?' 29 But he said, 'No; lest while ye gather up the darnel, ye root up the wheat with them. 30 Let both grow together until the harvest; and in the time of the harvest, I will say to the reapers, 'Gather up first the darnel, and bind them [*into*] bundles to be burnt: but gather the wheat into my barn.' "

31 He gave them another parable, saying, "The kingdom of heaven is like a grain of mustard-seed, which a man took and sowed in his field: 32 which indeed is the least of all seeds: but, when it is grown, it is the greatest of herbs, and becometh a tree; so that the birds of the air come and lodge in its branches."

33 He spake to them another parable: "The kingdom of heaven is like leaven, which a woman took and mixed with three measures of meal, till the whole was leavened."

34 All these things Jesus spake to the multitudes in parables; and without a parable he did not speak to them: 35 thus was fulfilled the word spoken by the prophet, saying, "I will open my mouth in parables; I will utter things, which have been kept secret from the foundation of the world."

36 THEN [*Jesus*] sent away the multitude, and went into a house: and his disciples came to him, saying, "Explain to us the parable of the darnel of the field; 37 And he answering said to them, "He who soweth the good seed is the Son of man: and the field is the world: and the good seed are the sons of the kingdom: and the darnel are the sons of the evil *one:* and 29 the enemy that sowed them is the impostor*: and the harvest is the end of the age: and the reapers are the angels. 40 As therefore the darnel are gathered up, and burnt in the fire; so will it be in the end of [this] age: 41 the Son of man will send forth his angels, and they will gather out of his kingdom all the causes of offence,

* The principle of evil personified. "Sons of the evil one" are wicked men. Such in the Old Testament are called sons of Belial, or worthlessness: i. e. worthless men. 1 Sam. ii. 12; 1 Kings xxi. 10. See 2 Cor. vi. 15. Mark iv. 15, note.

and the workers of iniquity; 42 and will cast them into a furnace of fire: there will be weeping and gnashing of teeth. 43 Then will the righteous shine forth as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

44 "Again, the kingdom of heaven is like treasure hidden in a field; which when a man hath found, he keepeth it secret, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 "Again, the kingdom of heaven is like a merchantman, seeking goodly pearls: 46 who, having found one very costly pearl, went *and* sold all all that he had and bought it.

47 "Again, the kingdom of heaven is like a net cast into the sea, that inclosed *fishes* of every kind: 48 which, when it was filled, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So will it be in the end of the age: the angels will come forth, and separate the wicked from among the righteous, 50 and will cast them into a furnace of fire: there will be weeping, and gnashing of teeth." 51 [*Jesus said to them,*] "Understand ye all these things?" They answered him, "Yes [Master]." 52 Then he said to them, "Therefore every scribe, instructed in the reign of heaven, is like a householder, who bringeth forth, out of his store-house, *things* new and old."

53 And it came to pass *that*, when Jesus had ended these parables, he departed thence.

54 And being come into his own country, he taught them in their synagogue; so that they were amazed, and said, "Whence hath this *man* this wisdom, and *these* mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 and are not all his sisters with us? Whence therefore hath this *man* all these things?" 57 And they were confounded at him. But Jesus said to them, "A prophet is not without honour, except in his own country, and in his own house." 58 And he did not many mighty works there, because of their unbelief.

CH. XIV. 1 AT that time Herod the tetrarch heard of the fame of Jesus; 2 and said to his servants, "This is John the Baptist; he is risen from the dead; and therefore mighty works are wrought by him."

3 (For Herod had apprehended John, and bound him, and put *him* in prison, because of Herodias, his brother Philip's wife. 4 For John had said to him "It is not lawful for thee to have her." 5 And when he would have put him to death, he feared the multitude, because they accounted him as a prophet. 6 But when Herod's birthday was kept, the daughter of Herodias danced before them and pleased Herod. 7 Upon which he promised with an oath to give her whatever

she should ask. 8 And she, having been before instructed by her mother, said, "Give me here the head of John the Baptist in a basin." 9 And the king was sorry; yet, because of his oaths, and of his guests, he commanded *it* to be given; 10 and sent and beheaded John in the prison. 11 And his head was brought in a basin, and given to the damsel: 12 and she brought *it* to her mother. And his disciples came and took up the body, and buried it: and went and told Jesus). 13 And when Jesus heard *of it*, he withdrew *from* thence by ship into a desert place privately: and when the people heard *of it*, they followed him by land from the cities.

14 And [*Jesus*] went out, and saw a great multitude, and was moved with compassion towards them, and cured their sick. 15 And in the evening, his disciples came to him, saying, "This is a desert place, and the day is now advanced; send the multitude away, that they may go into the villages and buy themselves food." 16 But Jesus said to them, "They need not go: give ye them to eat." 17 And they said to him, "We have here but five loaves, and two fishes." 18 And he said, "Bring them hither to me."

19 And commanding the multitudes to place themselves on the grass, he took the five loaves, and the two fishes, and looking up to heaven, he blessed *God*, and brake, and gave the loaves to *his* disciples; and the disciples to the multitudes. 20 And they all ate, and were filled: and they took up the remainder of the fragments, twelve panniers full. 21 And those that had eaten were about five thousand men, besides women and children.

22 And immediately he compelled the disciples to get into a ship, and go before him to the other side, until he sent away the multitudes. 22 And having sent the multitudes away, he retired by himself to a mountain to pray: and in the evening, he was *yet* there, alone. 24 But the ship was now in the midst of the sea, tossed by the waves: for the wind was contrary. 25 And in the fourth watch of the night, he went to them, walking on the sea. 26 And the disciples seeing him walking on the sea, they were troubled, saying, "It is an apparition:" and they cried out through fear. 27 But Jesus immediately spake to them, saying, "Take courage: it is I; be not afraid." 28 And Peter answering him, said, "Master, if it be thou, bid me come to thee on the water." 29 And he said, "Come." Then Peter went down out of the ship, and walked on the water, that he might go to Jesus. 30 But seeing the wind strong, he was afraid; and beginning to sink, he cried out, saying, "Master, save me." 31 And Jesus immediately stretched forth *his* hand, and took hold of him, and said to him, "O thou of little faith, wherefore didst thou doubt?" 32 And on

their coming into the ship, the wind ceased. 33 Then those in the ship came and did him obeisance, saying, "Truly thou art a son of God."

34 And having passed over, they came into the land of Gennesaret. 35 And the men of that place knowing him again, they sent into all that country round about, and brought to him all the diseased; 36 and they besought him that they might only touch the tuft of his mantle: and as many as touched were perfectly cured.

Ch. XV. 1 Then Scribes and Pharisees approached Jesus from Jerusalem, saying, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." 3 But he answering, said to them, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, 'Honour *thy* father and mother:' and, 'He who revileth father or mother, let him surely die.' 5 But ye say, 'Whosoever shall say to *his* father or mother, *That is* devoted, whatever of mine that might have profited thee; 6 [and] *so* shall not honour his father or his mother; *it is well.*' Thus ye have made the commandment of God of none effect by your tradition.

7 "*Ye* hypocrites, well hath Isaiah prophesied of you, saying, 8 'This people honoureth me with their lips; but their heart is far from me: 9 but in vain do they worship me, teaching *for* doctrines the commandments of men.'" 10 And calling to him the multitude, he said to them, "Hear, and understand. 11 Not that which entereth into the mouth defileth a man: but that which proceedeth out of the mouth, this defileth a man."

12 Then his disciples coming, they said to him, "Knowest thou that the Pharisees were offended on hearing the word?" 13 But he answering said, "Every plant which my heavenly Father hath not planted, shall be rooted up. 14 Regard them not: they are blind leaders of the blind: and if the blind lead the blind, both will fall into the ditch." 15 Then Peter answering, said to him, "Explain to us that saying." 16 And Jesus said, "Are ye also still without understanding? do ye not yet perceive that whatsoever entereth into the mouth goeth into the belly, and is cast out into the vault? 18 But those things which proceed out of the mouth come forth from the heart; and they defile a man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witnesses, evil-speaking. 20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man."

21 Then Jesus went thence, and withdrew into the parts about Tyre and Sidon. 22 And, behold, a Canaanitish woman came out of those borders, and cried unto him, saying, "Have pity on me Sir, *thou* son of Da-

vid: my daughter is grievously afflicted by a demon." 23 But he answered her not a word. And his disciples approaching, besought him, saying, "Send her away, for she crieth after us." 24 Then he answering, said, "I am not sent but to the lost sheep of the house of Israel." 25 Then she came and did him obeisance, saying, "Sir, help me." 26 But he answering said, "It is not right to take the children's bread, and cast it to dogs." 27 And she said, "True, Sir: and yet the dogs eat of the crumbs which fall from their Master's table." 28 Then Jesus answering said to her, "Woman! great *is* thy faith: be it unto thee as thou desirest." And her daughter was cured from that hour.

29 And Jesus departing thence, came near the sea of Galilee; and ascending a mountain, he sat down there. 30 And great multitudes flocked to him, having with them *the* lame, blind, dumb, maimed, and many others; and laid them down at Jesus' feet: and he cured them: 31 so that the multitudes wondered, when they perceived that the dumb spake, the maimed were whole, the lame walked, and the blind saw: and they glorified the God of Israel.

32 Then Jesus calling to him his disciples, said, "I have compassion on the multitude, because they have now continued with me three days, and have nothing to eat: and I am unwilling to send them away fasting, lest they grow faint on the way." 33 And his disciples said to him, "Whence should we have so many loaves in the desert, as to satisfy so great a multitude?" 34 And Jesus asked them, "How many loaves have ye?" And they said, "Seven; and a few small fishes."

35 And he commanded the multitudes to place themselves on the ground. 36 When taking the seven loaves and the fishes, and having given thanks, he brake, and gave to his disciples; and the disciples to the multitude. 37 And they all ate, and were satisfied: and they took up that which remained of the fragments, seven baskets full. 38 Now they that ate were four thousand men, besides women and children. 39 And he sent away the multitudes, and went into a ship, and came into the borders of Magdala.

Ch. XVI. 1 THE Pharisees, and Sadducees, also, came; *and*, trying *Jesus*, desired him to show them a sign from heaven. 2 And he answering said to them, "When it is evening, ye say, '*It will be* fair weather: for the sky is red;' 3 and in the morning, '*It will be* stormy weather to-day, for the sky is red and lowering.' [*Hypocrites!*] ye know how to discern the face of the sky; but can ye not *discern* the signs of the times? 4 An evil and adulterous generation seeketh after a sign; and a sign shall not be given it, except the sign of [the prophet]

Jonah." And leaving them, he departed.

5 NOW when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said to them, "Take heed, and beware of the leaven of the Pharisees and Sadducees." 7 And they reasoned among themselves, saying, "*It is* because we have taken no bread." 8 But Jesus perceiving *this*, said, "O ye of little faith, why reason ye among yourselves, because ye have taken no bread? 9 Do ye not yet perceive; nor remember the five loaves of the five thousand, and how many panniers ye took up? 10 nor the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not perceive that I spake not to you concerning bread, 'Beware of the leaven of the Pharisees and Sadducees?'" 12 Then they understood that he did not bid them beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 NOW Jesus coming into the parts of Cesarea *in the dominion* of Philip, he asked his disciples, saying, "Whom do men say that I, the Son of man, am?" 14 And they said, "Some, John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." 15 He said to them, "But whom say ye that I am?" 16 Simon Peter answering, said, "Thou art the Christ, the Son of the living God." 17 And Jesus answering, said to him, "Happy art thou, Simon, son of Jonah: for flesh and blood hath not revealed *it* to thee, but my Father in heaven. 18 And I also tell thee, that thou art *named* Rock *; and upon this rock I will build my church; and the gates of hades shall not prevail against it. 19 And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." 20 Then he commanded his disciples to tell no one that he was the Christ.

21 From that time Jesus began to tell his disciples that he must go to Jerusalem, and suffer many things from the elders and chief-priests and scribes, and be killed, and be raised *on* the third day. 22 Then Peter taking him aside, began to reprove him, saying, "Be it far from thee, Master: this shall by no means befal thee." 23 But he turned and said to Peter, "Get thee hence, adversary! thou art an offence to me: for thou regardest not the things of God, but the things of men."

24 Then Jesus said to his disciples, "If any one will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life, shall lose it: and whosoever shall lose his life, for my sake, shall gain it. 26 For what has a man profited, if he

* The meaning of the word Πετρος *Peter*.

shall gain the whole world, and forfeit his own life? or what would a man give in exchange for his life? 27 For the Son of man shall come, in the glory of his Father, with his angels; and then he will render to every man according to his deeds. 28 Verily I tell you, There are some standing here, who shall not taste of death, till they have seen the Son of man coming in his reign."

CH. XVII. 1 NOW, after six days, Jesus took Peter, and James, and John his brother, and brought them up a high mountain, privately; and was transfigured before them: and his face shone as the sun, and his raiment became white as the light. 3 And, lo! there appeared to them Moses and Elijah, talking with him. 4 Then Peter, addressing Jesus, said, "Master, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah." 5 While he yet spake, lo! a bright cloud overshadowed them: and, lo! a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased: hear ye him." 6 And the disciples hearing *this*, fell on their face, and feared greatly. 7 And Jesus approaching, touched them, and said, "Arise, and fear not." 8 And lifting up their eyes, they saw no one, except Jesus only.

9 And on their coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one, until the Son of man be risen again from the dead." 10 And his disciples asked him, saying, "Why then say the scribes, that Elijah must come first?" 11 And [*Jesus*] answering, said to them, "Elijah indeed doth come [*first*], and restore all things. 12 But I tell you, that Elijah is come already; and they did not acknowledge him, but did to him whatsoever they pleased: thus the Son of man also is about to suffer from them." 13 Then the disciples understood that he spake to them of John the Baptist.

14 AND on their coming to the multitude, a man approached him, kneeling down to him, and saying, 15 "Sir, have pity on my son; for he is a lunatic, and grievously suffereth: for often, *he* falleth into the fire, and often, into the water. 16 And I brought him to thy disciples, and they were not able to cure him." 17 Then Jesus answering, said, "O unbelieving and perverse generation, how long shall I be with you? how long shall I endure you? Bring him hither to me." 18 And Jesus rebuked him, and the demon departed from him; and the child was cured from that hour.

19 Then the disciples approaching Jesus, privately, said, "Why could not we cast him out?" 20 And Jesus said to them, "Because of your unbelief: for verily I tell you, If ye have faith as a grain of mustard-seed, ye shall say to this mountain, 'Remove hence, yonder,'

and it shall remove; and nothing shall be impossible to you. 21 [However, this kind *of power* goeth not forth but by prayer and fasting."] *

22 During their abode in Galilee, Jesus said to them, "The Son of man is about to be delivered up into the hands of men; 23 and they will kill him, and the third day he will be raised." And they were much grieved.

24 And on their coming to Capernaum, those who received the didrachma † came to Peter, and said, "Doth not your master pay the didrachma?" 25 He said, "Yes." Being come into the house, Jesus spake before him, saying, "What thinkest thou, Simon? from whom do the kings of the earth take tribute, or custom? from their own sons, or from strangers?" 26 [*Peter*] said to him, "From strangers." Jesus said to him, "Then are the sons free. 27 Notwithstanding, lest we should offend them, go to the sea and cast a hook, and take the fish which first cometh up; and, when thou hast opened its mouth, thou wilt find a stater ‡: that take, and give them for me and thee."

Ch. XVIII. 1 AT that time the disciples came to Jesus, saying, "Who is greatest in the reign of heaven?" 2 Whereupon Jesus calling to him a child, placed him in the midst of them, 3 and said, "Verily I tell you, Unless ye be changed, and become as children, ye cannot enter into the kingdom of heaven. 4 Whosoever, therefore, shall humble himself as this child, he is the greatest in the reign of heaven. 5 And whosoever shall receive one such child, in my name, receiveth me. 6 But whosoever shall insnare one of these little ones, who believe in me, it were better for him that an upper mill-stone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 "Alas for the world on account of snares! for it must needs be that snares come; but alas for that man by whom the snare cometh! 8 But if thy hand, or thy foot, insnare thee, cut them off and cast *them* from thee: it is better for thee to enter into life lame, or maimed, than, having two hands or two feet, to be cast into the aionian fire. 9 And if thine eye insnare thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, than, having two eyes, to be cast into the burning of Gehenna.

10 Take heed that ye despise not one of these little ones: for I tell you, that their angels in heaven, continually behold the face of my heavenly Father. 11 [*For the Son of man is come to save that which was lost.*] 12 What think ye? If a man have a hundred sheep, and one of

* This verse is omitted by Wakefield. See his note.
† About 23 cents.
‡ Value, *half a crown*.

them be gone astray, doth he not leave the ninety *and* nine on the mountains, and go and seek that which is gone astray? 13 And if it happen that he find it, verily I tell you, that he rejoiceth more for that *sheep*, than for the ninety *and* nine which went not astray. 14 In like manner, it is not the will of your Father in heaven, that one of these little ones should be lost.

15 "Moreover, if thy brother shall sin against thee, go *and* reprove him, between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear, take with thee one or two more; that by the mouth of two or three witnesses every thing may be ascertained. 17 And if he shall neglect to hear them, tell it to the congregation: but if he shall neglect to hear the congregation also, let him be unto thee as a heathen and a publican. 18 Verily I tell you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. 19 Again, I tell you, that if two of you shall agree, on earth, concerning any thing, which they shall ask, it shall be done for them, by my Father in heaven: 20 for where two or three are gathered together, in my name, there am I in the midst of them."

21 Then Peter approaching him, said, "Master, how often shall my brother sin against me, and I forgive him? till seven times?" 22 Jesus said to him, "I do not say to thee, 'Till seven times:' but 'Till seventy times seven.'

23 "Therefore the kingdom of heaven is like a king, who chose to reckon with his servants. 24 And when he had begun to reckon, one was brought to him, that owed him ten thousand talents.* 25 But he being unable to pay, his master commanded him to be sold, and his wife and children, and all that he had; and payment to be made. 26 The servant therefore fell down and did him obeisance, saying, 'Sir, have patience with me, and I will pay thee all.' 27 Then the master of that servant was moved with compassion, and sent him away, and forgave him the debt.

28 "But that servant went out, and met with one of his fellow-servants, that owed him a hundred denarii: † and seizing him, he took *him* by the throat, saying, 'Pay [me] what thou owest.' 29 His fellow-servant therefore falling down, besought him, saying, 'Have patience with me, and I will pay thee [all].' 30 And he would not: and went and cast him into prison, till he should pay the debt. 31 His fellow-servants seeing what was done, they were very sorry; and came and told their master all that was done.

32 "Then his master calling him, said to him, 'Thou wick-

* About 625,000*lb.* of silver.

† About three guineas. Campbell.

ed servant! I forgave thee all that debt, because thou desiredst me. 33 Oughtest not thou also, to have had pity on thy fellow-servant, even as I had pity on thee?" 34 And his master was angry, and delivered him over to the jailors, till he should pay all that was due to him. 35 In like manner, my heavenly Father, also, will do unto you, if from your hearts ye forgive not every one his brother."

CH. XIX. 1 AND it came to pass, *that*, when Jesus had ended these words, he departed from Galilee, and came into the borders of Judea, by the side of Jordan. 2 And great multitudes followed him; and he cured them there.

3 THEN the Pharisees came to him, trying him, and saying [*to him,*] "Is it lawful that a man should put away his wife for every cause?" 4 And he answering, said to them, "Have ye not read, that he who made *them* from the beginning, made them a male and a female? 5 and said, 'For this *reason*, a man shall leave father and mother, and adhere to his wife: and they two shall be one flesh:' 6 so that they are no more two; but one flesh. What, therefore, God hath joined together, let no man put asunder."

7 They said to him, "Why then did Moses command to give a bill of divorcement, and to put her away?" 8 He said to them, "Moses, because of the perverseness of your hearts, suffered you to put away your wives: yet from the beginning it was not so. 9 But I tell you, Whosoever shall put away his wife, except for whoredom, and shall marry another, committeth adultery; and he who marrieth her that is put away committeth adultery." 10 His disciples said to him, "If the condition of a man be so, with *his* wife, it is not good to marry." 11 But he said to them, "All *men* cannot receive these words; but *they only* to whom it is given. 12 For there are eunuchs, who were so from their birth; and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. Let him receive *this*, who can receive *it*.

13 THEN were brought to him little children, that he might put *his* hands on them, and pray *for them:* and the disciples rebuked *those who brought* them. 14 But Jesus said, "Suffer the little children, and forbid them not, to come to me: for of such is the kingdom of heaven." 15 And he put *his* hands on them, and departed thence.

16 AND, lo! one approaching, said to him, "[*Good*] Teacher, what good thing shall I do, that I may have aionian life?" 17 And he said to him, "Why askest thou me concerning good? One *only* is good. But if thou desire to enter into life, keep the commandments." 18 He said to him, "Which?" And Jesus said "These, 'Thou

shalt not commit murder: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: 19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.' "

20 The young man said to him, "All these things I have kept [from my youth]: what want I more?" 21 Jesus said to him, "If thou desire to be perfect, go sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come *and* follow me." 22 But the young man hearing these words, went away sorrowful: for he had great possessions.

23 Then said Jesus to his disciples, "Verily I tell you, that a rich *man* will with difficulty enter into the kingdom of heaven. 24 And again, I tell you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." 25 But the disciples hearing *this*, were greatly amazed, saying, "Who then can be saved?" 26 But Jesus looking at them, answered, "With men this is impossible; but with God all things *are* possible."

27 Then Peter answering, said to him, "Lo! we have left all, and followed thee; what shall we have therefore?" 28 And Jesus said to them, "Verily I tell you, that ye, who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, yourselves also, shall sit on twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, on account of my name, shall receive a hundred-fold, and shall inherit aionian life.

30 "But many *that are* first shall be last; and the last first.

CH. XX. 1 "For the kingdom of heaven, is like a householder who went out early in the morning, to hire labourers into his vineyard. 2 And having agreed with the labourers for a denarius a day, he sent them into his vineyard. 3 And he went out, about the third hour, and saw others standing idle, in the market-place, 4 and said to them, 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they went. 5 Again, he went out about the sixth and ninth hour, and did in like manner. 6 And about the eleventh [*hour*] he went out, and found others standing, and said to them, 'Why stand ye here, all the day, idle?' 7 They said to him, 'Because no one hath hired us.' He said to them, 'Go ye also into the vineyard, [*and whatsoever is right ye shall receive.*]'

8 "So, in the evening, the owner of the vineyard said to his steward, 'Call the labourers, and give them *their* hire; beginning from the last, to the first.' 9 Then came those of the eleventh hour, *and* they received every one a denarius. 10

But the first coming, they supposed that they should receive more; and they also received every one a denarius. 11 And having received *it*, they murmured against the householder, 12 saying, 'These last have worked *but* one hour, and thou hast made them equal to us, who have borne the burden and the heat of the day.' 13 But he answering one of them, said, 'Friend, I do thee no wrong: didst thou not agree with me for a denarius? 14 Take what is thine, and depart: now it is my will to give to this last, even as to thee. 15 May I not do what I will with mine own? Is thine eye evil, because I am good?' 16 Thus, the last will be first, and the first last: for many are called, but few chosen."

17 And as Jesus was going up to Jerusalem, he took the twelve [disciples], privately on the way, and said to them, 18 "Lo! we are going up to Jerusalem: and the Son of man will be delivered up to the chief priests and Scribes, 19 who will condemn him to death, and will deliver him up to the gentiles, that they may deride and scourge and crucify *him:* and the third day he will rise again."

20 Then, the mother of the sons of Zebedee came to him, together with her sons, doing *him* obeisance, and asking a certain thing of him. 21 And he said to her, "What desirest thou?" She said to him, "Command that these my two sons may sit, the one on thy right hand and the other on *thy* left, in thy reign." 22 But Jesus answering, said, "Ye know not what ye ask. Can ye drink of the cup of which I am about to drink?" They said to him, "We can." 23 Then he said to them, "Ye will drink indeed of my cup: but to sit on my right hand, and on [*my*] left, is not mine to give, except *to those* for whom it is prepared by my Father."

24 And the ten hearing *this*, were moved with indignation against the two brethren. 25 But Jesus calling them to him, said; "Ye know that the rulers of the gentiles have dominion over them, and the great ones exercise authority upon them. 26 It shall not be so among you; but whosoever desireth to be great among you, let him be your servant; 27 and whosoever desireth to be chief among you, let him be your slave: 28 *even* as the Son of man came not to be served, but to serve; and to give his life a ransom for many."

29 And on their going out from Jericho, a great multitude followed him. 30 And, lo! two blind men, sitting by the way-*side*, hearing that Jesus was passing by, cried out, saying, "Have pity on us, Master, son of David." 31 Then the multitude rebuked them, that they might be silent; but they cried the more, saying, "Have pity on us, Master, son of David." 32 Then Jesus stopping, called them, and said, "What do ye want me to do for you?" 33

They said to him, "Sir, that our eyes may be opened." 35 Then Jesus being moved with tender compassion, touched their eyes, and immediately their eyes received sight, and they followed him.

CH. XXI. 1 AND when they drew near to Jerusalem, and were come to Bethphagé, to the mount of Olives, then Jesus sent two disciples; 2 saying, to them, "Go into the village, over against you, and immediately ye will find an ass tied, and a colt with her: loose *them*, and bring *them* to me. 3 And if any one say aught to you, ye shall say, 'The Master hath need of them:' and immediately he will send them." 4 Now [*all*] this was done, so that it was fulfilled which was spoken by the prophet, saying, 5 "Tell ye the daughter of Sion, Behold, thy king cometh to thee; meek, and riding upon an ass, even a colt, the foal of an ass."

6 And the disciples went, and did as Jesus commanded them; 7 and brought the ass, and the colt, and put on them their mantles, and he sat thereon. 8 And a very great multitude spread their mantles in the way; and others cut down branches from the trees, and strewed *them* in the way. 9 And the crowd that went before, and that followed, shouted, saying, "Hosanna to the son of David: blessed *be* he who cometh in the name of the Lord: Hosanna in the highest."

10 And when he entered into Jerusalem, all the city was moved, saying, "Who is this?" 11 And the crowd answered, "It is Jesus, the prophet of Nazareth in Galilee."

12 And Jesus went into the temple [of God,] and drove out all those who sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of those who sold doves; 13 and said to them, "It is written, 'My house shall be called the house of prayer;' but ye have made it a den of robbers." 14 And the blind and the lame came to him, in the temple; and he healed them.

15 And the chief priests and the scribes seeing the wonderful things which he did, and the boys shouting in the temple, and saying, "Hosanna to the son of David!" were full of indignation; and said to him, "Hearest thou what these say?" 16 And Jesus said to them, "Yes! Have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise?'" 17 And he left them and went out of the city to Bethany, and lodged there.

18 NOW in the morning, on his returning to the city, he hungered. 19 And seeing a fig-tree on the way-*side*, he went to it; and finding nothing on it, except leaves only, he said to it, "Let no fruit grow on thee henceforth to the age." And forthwith, the fig-tree withered away. 20 And the disciples seeing *it*, wondered, saying, "How soon hath the fig-tree withered away!" 21 Then Jesus answering, said to them,

"Verily I tell you, if ye have faith, and doubt not, ye shall not only do what hath been done to the fig-tree, but even if ye shall say to this mountain, 'Be thou removed, and be thou cast into the sea,' it shall be done. 22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

23 And when he was come into the temple, the chief priests and the elders of the people came to him, as he was teaching, and said, "By what authority dost thou these things? and who gave thee this authority?" 24 And Jesus answering, said to them, "I also will ask you one thing; which if ye tell me, I also will tell you by what authority I do these things. 25 Whence was the baptism by John? from heaven,* or from men?" And they reasoned with themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did ye not believe him?' 26 But if we say, 'From men,' we fear the people: for all account John as a prophet." 27 And they answering Jesus, said, "We know not." He also said to them, "Neither do I tell you by what authority I do these things.

28 "But what think *ye of this*? A man had two sons; and coming to the first, he said, 'Son, go work to-day in [*my*] vineyard,' 29 and he answering, said 'I will not,' but afterwards, changing his mind, he went. 30 And coming to the other, he said in like manner. And he answering, said, 'I *go*, Sir;' and went not. 31 Which of the two did the will of *his* father?" They said to him, "The first." Jesus said to them, "Verily I tell you, that the publicans and the harlots lead the way for you into the kingdom of God. 32 For John came to you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye, *although* ye saw *it*, did not change your minds afterwards, so as to believe him.

33 "Hear another parable: A man, who was a householder, planted a vineyard, and put a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. 34 And when the season of the fruit drew near, he sent his servants to the husbandmen, to receive his fruits. 35 And the husbandmen took his servants, and beat one and killed another, and cast stones at another. 36 Again he sent other servants more respectable than the first, and they treated them in like manner.

37 "But last *of all*, he sent to them his son, saying, 'They will reverence my son.' 38 But the husbandmen seeing the son, said among themselves, 'This is the heir; come, let us kill him, and seize on his inheritance.' 39 So taking him, they cast

* See Luke xx. 4, and the note there.

him out of the vineyard, and killed *him*. 40 When therefore, the owner of the vineyard cometh, what will he do to those husbandmen?" 41 They answered him, "He will wretchedly destroy those wretches, and will let out *the* vineyard to other husbandmen, who will render him the fruits in their seasons."

42 Jesus said to them, "Have ye never read in the scriptures, 'The stone which the builders rejected, is become the head *stone* of the corner. This is the Lord's doing, and is it wonderful in our eyes?' 43 Therefore I tell you, The kingdom of God shall be taken from you, and given to a people bringing forth its proper fruits. 44 [And whosoever falleth on this stone will be broken *by it:* but on whomsoever it shall fall, it will crush him to pieces.]"

45 And the chief priests and Pharisees hearing his parables, they perceived that he spake of them. 46 But though they sought to apprehend him, they feared the multitudes, because they accounted him as a prophet.

CH. XXII. 1 Upon this, Jesus spake to them again in parables, saying, 2 "The kingdom of heaven is like a king, who made a marriage-feast for his son; 3 and sent his servants to call those who were invited to the marriage-feast; but they would not come. 4 Again he sent other servants, saying, 'Tell those that are invited, Behold, I have prepared my dinner; mine oxen and fatlings *are* killed and all things *are* ready; come to the marriage.' 5 But they made light of *it*, and went away, one to his farm, and another to his merchandise: 6 and the rest, seizing his servants, abused and killed *them*.

7 "But the king hearing *this*, was enraged; and sent his armies, and destroyed those murderers, and burnt their city. 8 Then he said to his servants, 'The marriage-feast is ready, but those who were invited were not worthy. 9 Go therefore into the cross roads, and all that ye find, invite to the marriage.' 10 So those servants went out into the high ways, and gathered together all, as many as they found, both bad and good; and the marriage-feast was filled with guests. 11 Now the king coming in to see the guests, he saw there a man who had not on a wedding-garment; 12 and said to him, 'Friend, how camest thou hither, not having a wedding-garment?' And he was speechless. 13 Then said the king to the servants, 'Bind him, hand and foot, *and* [take him away, and] put *him* forth into the outer darkness: there will be weeping and gnashing of teeth.' 14 For many are called, but few chosen."

15 THEN the Pharisees retired, and took counsel how they might insnare him in discourse. 16 And they sent to him their disciples, with the Herodians, saying, "Teacher, we know that thou art true, and teachest the

way of God in truth, and carest for no one: for thou regardest not the person of men. 17 Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Cesar, or not?" 18 But Jesus perceiving their maliciousness, said, "Hypocrites! Why do ye try me? 19 Show me the tribute-money." And they brought to him a denarius. 20 And he said to them, "Whose *is* this image and inscription?" 21 They said to him "Cesar's." Then said he to them, "Render therefore the things of Cesar, to Cesar; and the things of God, to God." 22 And hearing *this*, they wondered; and leaving him, they went away.

23 On that day, the Sadducees came to him, who say that there is no resurrection; and asked him, saying, "Teacher, Moses hath commanded, If a man die, having no children, his brother shall marry his wife, and raise up offspring to his brother. 25 Now there were with us seven brethren: and the first having married, died: and, having no offspring, left his wife to his brother. 26 In like manner the second also, and the third, to the seven. 27 And last of all, the woman died also. 28 At the resurrection, therefore, whose wife will she be of the seven? for *they* all had her." 29 Then Jesus answering, said to them, "Ye err, not knowing the scriptures, nor the power of God. 30 For in the resurrection, *they* neither marry, nor are given in marriage; but are as the angels [of God,] in heaven.

31 "But concerning the resurrection of the dead, Have ye not read that which God spake to you, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not a God of the dead, but of the living." 33 And the multitudes hearing *this*, were amazed at his doctrine.

34 But the Pharisees, on hearing that he had silenced the Sadducees, flocked about him. 35 Then one of them, a teacher of the law, asked *him* a question, trying him, and saying, 36 "Master, which *is* the great commandment in the law?" 37 And Jesus said to him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' 38 This is the first and great commandment. 29 And the second *is* like it; 'Thou shalt love thy neighbour as thyself.' 40 On these two commandments depend all the law and the prophets."

41 NOW while the Pharisees were gathered together, Jesus asked them, 42 saying, "What think ye of Christ? whose son is he?" They answered, "David's." 43 He said to them, "How then doth David, by the spirit, call him Lord, saying, 44 'Jehovah said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?' 45 If David then call him Lord, how is he his son?" 46 And no one was able to answer him a word; nor durst

any one from that day question him any more.

CH. XXIII. 1 THEN Jesus spake to the multitudes, and to his disciples, 2 saying, "The Scribes and Pharisees sit in the seat of Moses, 3 all things therefore, whatsoever they command you [to observe], observe and do; but do not according to their works: for they say, and do not. 4 For they bind heavy burdens, [and hard to be borne,] and lay *them* on the shoulders of men: but they themselves will not move them with their own finger. 5 And all their works they do in order to be seen by men; and they make broad their phylacteries, and enlarge the borders [of their garments], and love the chief place at feasts, and the chief seats in the synagogues, 7 and salutations in the market-places, and to be called by men, Rabbi, [Rabbi]. 8 But be not ye called Rabbi: for one is your Leader; and all ye are brethren. 9 And call not *any man* your Father upon earth: for one is your Father, *even* he that is in heaven. 10 Nor be ye called Leaders: for one is your Leader, *even* the Christ. 11 But he that is greatest among you, shall be your servant. 12 And whosoever shall exalt himself, shall be humbled; and whosoever shall humble himself, shall be exalted.

13 "But alas for you, Scribes and Pharisees, hypocrites! [*for ye devour widows' houses, and for a pretence, make long prayers: therefore ye shall receive the greater damnation.* 14 *Alas for you, Scribes and Pharisees, hypocrites!*] for ye shut up the kingdom of heaven against men: for ye neither enter in *yourselves*, nor suffer those that are entering in to enter. 15 Alas for you, Scribes and Pharisees, hypocrites! for ye traverse sea and land to make one proselyte; and when he becometh *such*, ye make him twofold more a son of Gehenna than yourselves.

16 "Alas for you, *ye* blind guides! who say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound by his oath.' 17 *Ye* fools, and blind! for which is greater; the gold, or the temple which sanctifieth the gold? 18 And, 'Whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, he is bound by his oath.' 19 *Ye* [fools, and] blind! for which *is* greater; the gift, or the altar which sanctifieth the gift? 20 He therefore who sweareth by the altar, sweareth by it, and by all things thereon. 21 And he who sweareth by the temple, sweareth by it and by Him who dwelleth therein. 22 And he who sweareth by heaven, sweareth by the throne of God, and by Him who sitteth thereon.

23 "Alas for you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and omit the weightier matters of the law, justice, and humanity, and fi-

delity: now these things ought ye to have done, and not to leave the other undone. 24 *Ye* blind guides, who strain out a gnat, and swallow a camel!

25 "Alas for you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the dish; but within they are filled by rapine and injustice. 26 *Thou* blind Pharisee, first make clean the inside of the cup [*and the dish*]; and then their outside also will be clean.

27 "Alas for you, scribes and Pharisees, hypocrites! for ye resemble whited tombs, which outwardly indeed appear beautiful, but within are full of dead *men's* bones, and of all uncleanness. 28 In like manner ye also, outwardly, appear righteous unto men, but within are full of hypocrisy and iniquity.

29 "Alas for you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and adorn the monuments of the righteous; 30 and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' 31 Wherefore ye bear witness to yourselves, that ye are the sons of those who slew the prophets. 32 Fill ye up therefore the measure of your fathers. 33 *Ye* serpents! *ye* brood of vipers! how can ye escape the punishment of Gehenna? 34 Wherefore, behold, I send to you prophets, and wise men, and scribes: and *some* of them ye will kill and crucify: and *some* of them ye will scourge in your synagogues, and persecute from city to city: 35 so that upon you will come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zachariah, son of Barachiah, whom ye slew between the temple and the altar. 36 Verily I tell you, that all these things shall come upon this generation.

37 "O JERUSALEM! Jerusalem! that killest the prophets, and stonest those that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under *her* wings; but ye would not! 38 Behold, your habitation shall be left by you desolate.* 39 For I tell you, Ye shall not see me hereafter, until ye shall say, 'Blessed *be* he that cometh in the name of the Lord.'"

CH. XXIV. 1 AND Jesus, on going out, departed from the temple: and his disciples came to show him the buildings of the temple. 2 And Jesus said to them, "See ye [*not*] all these things? Verily I tell you, There will not be left here, one stone upon another, which will not be thrown down."

3 And as he was sitting on the mount of Olives, the disciples came to him, privately, saying, "Tell us, when will

* Gr. "your house is left to you desolate."

these things be? and what *will be* the sign of thy coming, and of the conclusion of the age?" 4 Then Jesus answering, said to them, "Take heed that no one deceive you. 5 For many will come in my name, saying, 'I am Christ;' and will deceive many. 6 And ye will soon hear of wars and rumours of wars: see that ye be not troubled: for [all] *these things* must come to pass, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom; and there will be famines, and pestilences, and earthquakes, in many places. 8 But all these things *are the* beginning of sorrows.

9 "Then will they deliver you up to affliction, and will kill you; and ye will be hated by all nations because of my name. 10 And then many will fall away, and will deliver up one another, and will hate one another. 11 And many false prophets will arise and will deceive many. 12 And because iniquity will be multiplied, the love of many will become cold: 13 but whosoever endureth to the end, he shall be preserved. 14 And these glad tidings of the reign will be preached in all the world, for a witness to all nations; and then the end will come.

15 "When, therefore, ye see the desolating abomination, spoken of by the prophet Daniel, standing on holy ground, (let him who readeth consider,) 16 then let those that are in Judea, flee to the mountains: 17 let not him that is on the house-top, go down, to take any thing out of his house: 18 nor let him *that is* in the field turn back to take his garments. 19 But alas for them that are with child, and for them that give suck, in those days! 20 And pray ye that your flight be not in winter, nor on the sabbath. 21 For then there will be great tribulation such as hath not been since the beginning of the world, to this time; no, nor ever will be. 22 And unless those days should be shortened, no one could be preserved: but because of the chosen, those days will be shortened.

23 "Then if any one say to you, 'Lo! here *is* the Christ, or there;' believe not. 24 For false Christs and false prophets will arise, and will propose great signs and wonders, so as to deceive, if *it were* possible, even the chosen. 25 Lo! I have foretold you *this*. 26 Wherefore, if they say to you, 'Behold, he is in the desert;' go not forth: 'Behold, *he is* in the secret chambers;' believe *it* not. 27 For as the lightning cometh out of the east, and shineth to the west; so [*also*] will be the coming of the Son of man. 28 [For] wheresoever the carcase is, there the eagles will be gathered together.

29 "Now, soon after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken. 30 And then will ap-

pear the sign of the Son of man, in heaven; and then will all the tribes of the land lament, and will see the Son of man coming, on the clouds of heaven, with great power and glory. 31 And he will send his angels with a great sound of a trumpet; and they will gather together his chosen, from the four winds, from one end of the heavens to the other.

32 "But learn a parable from the fig-tree: When its branch is now tender, and putteth forth leaves, ye know that summer is near: 33 so likewise, when ye see all these things, know ye that *the Son of man* is near, *even* at the door. 34 Verily I tell you, This generation will not pass away till all these things be accomplished. 35 Heaven and earth will pass away; but my words cannot pass away.

36 "But of that day and hour no one knoweth; no, not the angels of heaven; but the Father only. 37 But as the days of Noah *were*, so will also be the coming of the Son of man. 38 For as in the days [before those] of the flood, they were eating and drinking, marrying and giving in marriage, until the day when Noah entered into the ark; 39 and understood not, until the flood came and destroyed *them* all; so also will be the coming of the Son of man. 40 Then will two *men* be in the field, the one will be taken, and the other left. 41 Two *women* will be grinding at the mill; the one will be taken, and the other left.

42 "Watch therefore: for ye know not at what hour your master will come. 43 But this ye know, that if the householder knew at what time of the night the thief would come, he would watch, and not suffer him to break into his house. 44 Wherefore, be ye also ready; for in an hour of which ye think not, the Son of man will come.

45 "Who then is the faithful and wise servant, whom his master hath placed over his household, to give them food in due season? 46 Happy *is* that servant whom his master, on coming, shall find so employed. 47 Verily I tell you, that he will place him over all that he hath. 48 But as to that vicious servant, who shall say in his heart, 'My master delayeth his coming;' 49 and shall begin to strike his fellow-servants, and eat and drink with the drunken; 50 the master of that servant will come in a day when he looketh not for *him*, and in an hour of which he is not aware; 51 and will discard him, and appoint *him* his portion with the hypocrites: there will be weeping, and gnashing of teeth.

CH. XXV. 1 "Then the kingdom of heaven will be like ten virgins, who took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five foolish. 3 The foolish took their lamps, and took no oil with

them: 4 but the wise took oil, in their vessels, besides their lamps. 5 And, while the bridegroom tarried, *they* all slumbered and slept. 6 And at midnight there was a cry, 'Behold! the bridegroom [*cometh*]: go ye forth to meet him.'

7 "Then all those virgins rose, and trimmed their lamps. 8 And the foolish said to the wise, 'Give us of your oil: for our lamps are going out.' 9 But the wise answered, saying, 'Lest there be not enough for us and you, go rather to those who sell, and buy for yourselves.' 10 And, while they went to buy, the bridegroom came: and those who were ready went in with him to the marriage-feast; and the door was shut. 11 And afterwards came also the other virgins, saying, 'Master, master, open for us.' 12 But he answering, said, 'Verily I tell you, I know you not.'

13 "Watch therefore, for ye know not the day nor the hour, *wherein the Son of man cometh.* 14 For *he is* like a man *who*, intending to travel, called his servants, and delivered to them his effects: 15 and to one indeed he gave five talents, and to another two, and to another one; to every man according to his ability; and immediately set out on his journey. 16 Then he that had received the five talents, went and traded with them, and gained other five [talents]. 17 And in like manner he that *had received* the two, [he also] gained other two 18 But he that had received the one, went and digged a hole in the ground, and hid his master's money.

19 "Now after a long time the master of those servants came, and reckoned with them.

20 "Then he that had received the five talents, coming, brought other five talents, saying, 'Sir, thou deliveredst to me five talents: see, I have gained [besides them] five other talents.' 21 His master said to him, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy master.'

22 "Then he also that [had received] the two talents, coming, said, 'Sir thou deliveredst unto me two talents: see, I have gained [besides them] two other talents.' 23 His master said to him, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy master.'

24 "Then he that had received the one talent, coming, said, 'Sir, I know that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not scattered: 25 and being afraid, I went and hid thy talent in the ground: see, thou hast *what is* thine.'"

26 "Then his master answering, said to him, 'Malignant and slothful servant! Didst thou know that I reap where I have not sown, and gather where I have

not scattered? 27 Thou ought est therefore to have put my money to the exchangers; and *then*, at my coming, I should have received mine own with interest. 28 Take ye therefore the talent from him, and give *it* to him that hath the ten talents. 29 For to every one that improveth, more shall be given, and he shall abound: but from him that improveth not, even that which he hath shall be taken away. 30 And cast the unprofitable servant into the outer darkness: there will be weeping and gnashing of teeth.'

31 "SO, when the Son of man shall come in his glory, and all the angels with him, then he will sit upon the throne of his glory: 32 and before him will be gathered all nations: and he will separate them one from another, as a shepherd separateth the sheep from the goats: 33 and he will set the sheep on his right hand, and the goats on *his* left.

34 "Then the king will say to them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry, and ye gave me food: I was thirsty, and ye gave me drink: I was a stranger, and ye lodged me: 36 I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came to me.'

37 "Then the righteous will answer him, saying, 'Lord, when did we see thee hungry, and fed *thee?* or thirsty, and gave *thee* drink? 38 And when did we see thee a stranger, and lodged *thee?* or naked and clothed *thee?* 39 And when did we see thee sick, or in prison, and came to thee?' 40 And the king will reply to them, 'Verily I tell you, Inasmuch as ye did *it* to one of the least of these my brethren, ye did *it* to me.'

41 "Then he will say also to them on the left hand, 'Depart from me, ye cursed, into the aionian fire, prepared for the impostor and his emissaries. 42 For I was hungry, and ye gave me no food: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye lodged me not: naked and ye clothed me not: sick, and in prison, and ye visited me not.'

44 "Then they also will answer, saying, 'Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?' 45 Then he will answer them, saying, 'Verily I tell you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.' 46 And these shall go away into aionian punishment *: but the righteous into aionian life."

CH. XXVI. 1 AND it came to pass, when Jesus had ended all these words, that he said to his disciples, 2 "Ye know that after two days will be the passover: and *then* the Son of man

* The word here rendered *punishment*, properly signifies correction inflicted for the benefit of the offender. The word *aionian* is explained in the preface: which see.

will be delivered up to be crucified."

3 THEN the chief-priests, [and the scribes,] and the elders of the people, assembled together in the palace of the high-priest, who was called Caiaphas; 4 and consulted how they might apprehend Jesus by craft, and kill *him*. 5 But they said, "Not during the feast, lest there be a disturbance among the people."

6 NOW Jesus being in Bethany, in the house of Simon the leper, 7 a woman came to him, having an alabaster-box of most precious ointment, and poured *it* out on his head as he was at table. 8 But [*his*] disciples seeing it, said, with indignation, "Why is this waste? 9 For this *ointment* might have been sold for much, and given to the poor." 10 And Jesus knowing *this*, said to them, "Why trouble ye the woman? for she hath done a good deed to me. 11 For ye have the poor with you always; but me ye have not always. 12 For she hath poured this ointment on my body, to embalm me. 13 Verily I tell you, Wheresoever this gospel shall be preached in the whole world, this also which she hath done shall be spoken of, for a memorial of her."

14 THEN one of the twelve, called Judas Iscariot, went to the chief-priests, 15 and said, "What are ye willing to give me, and I will deliver him up to you?" And they weighed to him thirty pieces of silver. 16 And from that time he sought for a convenient opportunity to deliver him up.

17 NOW *on* the first *day* of unleavened bread, the disciples came to Jesus, saying [*to him*], "Where wilt thou that we prepare for thee, to eat the passover? 18 And he said, "Go into the city to such a man, and say to him, 'The Master saith, My time is near; I will keep the passover at thy house, with my disciples.'" 19 And the disciples did as Jesus had commanded them: and they made ready the passover.

20 Now in the evening, he placed himself at table with the Twelve. 21 And as they were eating, he said "Verily I tell you, that one of you will deliver me up." 22 And they were very sorrowful; and began every one of them to say to him, "Master, is it I?" 23 And he answering, said, "He who dippeth *his* hand with me in the dish, *even* he will deliver me up. 24 The Son of man goeth indeed, as it is written of him: but alas for that man by whom the Son of man is delivered up! good were it for that man if he were not born."* 25 Then Judas, who

* The text is ambiguous. It is literally, "Good were it for him, if that man were not born." It will admit of the following constructions, "Good were it for him (the Son of man) if that man (the traitor) were not born." Or, "Good were it for him, (the traitor) if that man (the Son of man) were not born." Or, (what is more probably the true sense,) "Good were it for him, (the traitor) if that man, (the traitor) were not born." Or, lastly, (which is nearly the same in sense,) "Good were it for him, (the traitor) if he were not born that man." But, "Good were it for that man (the traitor) if he had never been born," (that is, *never existed*) is a construction that the words will not possibly bear.

delivered him up, interrogating, said, "Master, is it I?" he said to him, "Thou hast said *it*."

26 And as they were eating, Jesus taking a loaf, and blessing *God*,* he brake, and gave *it* to the disciples, and said, "Take, eat; this is my body." 27 And he took the cup, and having given thanks, gave *it* to them, saying, "Drink ye, all, out of it: 28 for this is my blood of the new covenant, which is shed for many, for the remission of sins. 29 And I tell you, that I shall not drink, henceforth, of this produce of the vine, until that day when I drink it anew with you, in my Father's kingdom."

30 And having recited a hymn, they went out to the mount of Olives.

31 Then Jesus said to them, "All ye will be offended because of me this night: for it is written, 'I will smite the Shepherd, and the sheep of the flock will be scattered abroad.' 32 But, after I am risen, I will go before you into Galilee." 33 Then Peter answering said to him, "Though all should be offended because of thee, I will never be offended." 34 Jesus said to him, "Verily I tell thee, that on this night, before the cock crow, thou wilt disown me thrice." 35 Peter said to him, "Though I should even die with thee, I will in no wise disown thee." In like manner also, said all the disciples.

36 Then Jesus went with them to a place called Gethsemané, and said to the disciples, "Sit ye here, while I go and pray yonder." 37 And taking with him Peter, and the two sons of Zebedee, he began to be sorrowful, and full of anguish. 38 Then said Jesus to them, "My soul is very sorrowful, *even* unto death: remain here, and watch with me." 39 And going forward a little, he fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass away from me: nevertheless not as I will, but as thou *wilt*." 40 And he came to the disciples and found them asleep; and said to Peter, "So *then*, were ye not able to watch with me one hour? 41 Watch ye, and pray; that ye enter not into temptation. The spirit indeed *is* willing, but the flesh *is* weak." 42 He went away again a second time, and prayed, saying, "O my Father, if this [*cup*] cannot pass away [*from me*,] except I drink it, thy will be done." 43 And returning he found them asleep again: for their eyes were heavy. 44 And leaving them, he went away again, and prayed [a third time] saying the the same words. 45 Then he came to his disciples, and said to them, "Are ye still asleep, and taking rest? Behold! the hour approacheth; and the Son of man must be delivered up into the hands of sinners. 46 Arise, let us go: lo! he who delivereth me up is near."

47 And while he was yet

* Some good copies read *ευλογησας having given thanks*, in this verse as well as in ver. 27.

speaking, behold! Judas, one of the twelve, came; and with him a great multitude, with swords and clubs, from the chief-priests and elders of the people. 48 Now the traitor had given them a sign, saying, "The man whom I shall kiss, is he; seize him." 49 And immediately coming to Jesus, he said, "Hail Master;" and kissed him. 50 And Jesus said to him, "Friend, wherefore comest thou?" Then coming near, they laid hands on Jesus, and seized him.

51 And lo! one of those who were with Jesus, stretching out *his* hand, drew his sword, and striking the high-priest's servant, cut off his ear. 52 Then Jesus said to him, "Put up thy sword into its place: for all those who take the sword, perish by the sword. 53 Thinkest thou, that I cannot now pray to my Father, and he would send me, more than twelve legions of angels? 54 But how then, could the scriptures be fulfilled, *which say* that thus it must be?"

55 At that time Jesus said to the multitudes, "Are ye come out, as against a robber, with swords and clubs, to take me? I sat daily [with you, teaching] in the temple, and ye did not arrest me. 56 But all this has so happened, that the writings of the prophets be fulfilled." Then all the disciples left him and fled.

57 NOW they who had seized Jesus, led *him* away to Caiaphas the high-priest; where the scribes and the elders assembled. 58 But Peter followed him, at a distance, to the palace of the high-priest; and having gone in, sat with the officers, to see the end.

59 Now the chief-priests, [*and the elders*] even the whole sanhedrim sought false witness against Jesus, that they might put him to death; 60 but [though many false witnesses appeared] they found *it* not. But at last two false witnesses came, 61 and said, "This man declared, 'I am able to destroy the temple of God, and to build it in three days.'" 62 And the high-priest, rising up, said to him, "Answerest thou nothing? what *do* these witness against thee?" 63 But Jesus kept silence. And the high-priest speaking *again*, said to him, "I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God." 64 Jesus said to him, "Thou hast said *it:* moreover I tell you, Hereafter ye will see the Son of man sitting on the right hand of power, and coming on the clouds of heaven."

65 Then the high-priest rent his clothes, saying, "He hath spoken blasphemy: what further need have we of witnesses? see, now ye have heard [his] blasphemy. 66 What think ye?" And they answering, said, "He is guilty of death." 67 Then they spat in his face, and struck him with the fist, and others beat *him* with the palms of their hands; 68 saying, "Prophesy to us, thou Christ,

Who is he that struck thee?"
69 NOW Peter sat without, in the palace: and a maid-servant came to him, saying, "Thou also wast with Jesus the Galilean." 70 But he denied *it* before *them* all, saying, "I know not what thou sayest." 71 And as he went out into the porch, another *maid-servant* saw him, and said to those who were there, "This *man* also, was with Jesus of Nazareth." 72 And he denied *it* again, with an oath, *saying*, "I know not the man." 73 And after a little *time* those who stood by, came and said to Peter, "Surely thou also art *one* of them; for even thy speech discovereth thee." 74 Then he began to curse himself, and to swear, *saying*, "I know not the man." And immediately the cock crew. 75 And Peter remembered the words of Jesus, who had said to him, "Before the cock crow, thou wilt thrice deny me." And going out, he wept bitterly.

CH. XXVII. 1 NOW when it was morning, all the chief-priests and the elders of the people took counsel against Jesus, to put him to death. 2 and having bound him, they led *him* away, and delivered him up to Pontius Pilate the governor.

3 THEN Judas, who had delivered him up, finding that he was condemned, repented, and brought again the thirty pieces of silver to the chief-priests and the elders, 4 saying, "I have sinned, in that I have delivered up innocent blood." And they said, "What *is that* to us? see thou *to that*." 5 And having thrown down the pieces of silver, in the temple, he withdrew, and going out, was choked with anguish.

6 And the chief-priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury; because it is the price of blood." 7 And taking counsel, they bought with them the potter's field, to bury strangers in. 8 Wherefore that field is called The field of blood, to this day. 9 (Then was fulfilled the word of the prophet [Jeremiah], who saith. "And I took the thirty pieces of silver, the price of him who was valued, whom they of the sons of Israel valued; 10 and gave them for the potter's field, as the Lord commanded me.")

11 AND Jesus stood before the governor: and the governor asked him, saying "Art thou the King of the Jews?" And Jesus said to him, "Thou sayest *it*." 12 And when he was accused by the chief-priests and the elders, he answered nothing. 13 Then Pilate said to him, "Hearest thou not how many things they witness against thee?" 14 But he answered him not a word; so that the governor was greatly surprised.

15 Now at *that* feast, the governor was accustomed to release to the multitude one prisoner, whoever they desired. 16 And there was there a noted prisoner, called Barabbas.* 17 When therefore, they were gathered together, Pilate said

* See note on next page.

to them, "Whom will ye that I release to you; Barabbas*, or Jesus that is called Christ?" 18 (For he knew that through envy they had delivered him up: 19 and while he was sitting on the judgment-seat, his wife had sent to him, saying, "Have thou nothing to do with that righteous man: for I have suffered many things this day, in a dream, because of him.") 20 But the chief-priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

21 Then the governor answering, said to them, "Which of the two will ye that I release to you?" and they said "Barabbas." 22 Pilate said to them, "What then shall I do to Jesus, who is called Christ?" *They* all said [*to him*], "Let him be crucified." 23 And the govern or said, "Why, what evil hath he done?" But they cried out exceedingly, saying, "Let him be crucified."

24 Now Pilate perceiving that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, "I am innocent of the blood of this [righteous man]: see ye *to it*." 25 And all the people answering, said, "His blood *be* on us, and on our children." 26 Then he released Barabbas to them: and, having caused Jesus to be scourged, he delivered *him* up to be crucified.

27 Then the soldiers of the governor took Jesus with them into the judgment-hall, where they gathered around him the whole band. 28 And having stripped him, they put on him a scarlet robe. 29 and having platted a crown of thorns, they put it upon his head, and a reed in his right hand: and kneeling down, before him, they derided him, saying, "Hail, King of the Jews." 30 And they spat on him; and took the reed, and struck him on the head. 31 And having derided him, they stripped him of the robe and put his own raiment on him, and led him away to crucify *him*.

32 And as they were coming out, they met with a Cyrenian, named Simon; whom they compelled to carry his cross. 33 And having arrived at a place called Golgotha, which [signifieth] a place of skulls, 34 they gave him vinegar to drink, mingled with gall: and having tasted *it* he would not drink. 35 And having crucified him, they parted among them his garments, casting lots. 36 And, sitting down, they watched him there. 37 And they set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS. 38 At the same time,

* Some very ancient authorities, cited by Origen, read "Jesus the son of Abbas;" which Michaelis says is undoubtedly the original reading. The word "Jesus" was omitted in later copies, in honour to the name. See Im. Ver. note.

two robbers were crucified with him: one on *his* right hand, and another on *his* left.

39 And those who passed by, reviled him, shaking their heads, 40 and saying, "Thou who destroyest the temple, and buildest *it* in three days, save thyself. As thou art a son of God, come down from the cross." 41 In like manner the chief-priests also, with the scribes and elders, deriding, said, 42 "He saved others; cannot he save himself? [If] he be the king of Israel, let him now come down from the cross, and we will believe in him. 43 He trusted in God; let him now deliver him, if he will have him; for he said, 'I am a Son of God.'" 44 In like manner the robbers also, who were crucified with him, reproached him.

45 Now from the sixth hour, there was darkness over all the land, until the ninth hour. 46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, My God, my God, why hast thou forsaken me? 47 Then some of the bystanders, hearing *this*, said, "He calleth Elijah." 48 And immediately one of them ran, and taking a sponge, filled it with vinegar, and putting *it* on a reed, gave him to drink. 49 But the rest said, "Forbear: let us see whether Elijah will come and save him." 50 Then Jesus, having cried again with a loud voice, expired.

51 And lo! the veil of the temple was rent in two, from the top to the bottom: and the earth quaked, and the rocks were rent; 52 and the tombs were opened; and many bodies of saints, who slept, arose: 53 and they came out of the tombs after his resurrection, and entered into the holy city, and appeared to many.

54 Now when the centurion, and those who were with him, watching Jesus, saw the earthquake, and the things which had passed, they feared greatly; saying, "Truly this was a son of a god."

55 And many women were there, beholding at a distance; who had *also* followed Jesus from Galilee, ministering to him: 56 among whom was Mary Magdalene, and Mary the mother of James and of Joses, and the mother of the sons of Zebedee.

57 NOW in the evening, there came a rich man of Arimathea, named Joseph, who himself was also a disciple of Jesus. 58 This man went to Pilate, and asked for the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in clean linen; 60 and laid it in his own new tomb, which he had hewn in a rock: and he rolled a great stone to the door of the tomb, and departed. 61 And Mary Magdalene was there, and the other Mary; sitting over against the tomb.

62 NOW on the morrow, being the *day* after the preparation, the chief-priests and the Pharisees came together to Pilate, 63 saying, "Sir, we remember that this deceiver said, while he was yet alive, 'Within three days I will rise again.' 64 Command therefore that the tomb be made secure, till the third day; lest his disciples come and steal him away, and say to the people, 'He is risen from the dead:' for this last imposture would be worse than the first." 65 Pilate said to them, 'Take a guard: go, secure *it* as well as ye can." 66 So they went and secured the tomb; sealing the stone, and posting the guard.

CH. XXVIII. 1 BUT after the sabbath, as it began to dawn, toward the first day of the week, came Mary Magdalene, and the other Mary, to view the tomb. 2 And, lo! there had been a great disturbance: for a messenger of the Lord, having descended from heaven, came and rolled back the stone [from the entrance], and was sitting upon it.

3 Now his appearance was as lightning, and his raiment white as snow: 4 and for fear of him, the keepers trembled, and became as dead *men*. 5 But the angel speaking to the women, said, "Fear not: for I know that ye seek Jesus, who was crucified. 6 He is not here: for he is risen, as he said: come, see the place where the Lord lay,* 7 and depart quickly, and tell his disciples that he is risen from the dead: and, lo! he will go before you into Galilee; there ye shall see him. Lo! I have told you." 8 And they went out in haste from the tomb with fear and great joy; and ran to tell his disciples. 9 And [*as they went to tell his disciples*], lo! Jesus met them, saying, "Peace be to you." And they came near, and taking hold of his feet, they did him obeisance. 10 Then Jesus said to them, "Fear not: go, tell my brethren that they may go into Galilee; and there they shall see me."

11 NOW, as they were going, lo! some of the guard came into the city, and told the chief-priests all the things which had been done. 12 These having assembled with the elders, and taking counsel, gave much money to the soldiers, 13 saying, "Tell *the people*, 'His disciples came by night, and stole him *away* while we were asleep.' 14 And if this be heard of by the governor, we will appease him, and indemnify you." 15 So they took the money, and did as they were taught: and this report is spread abroad among the Jews to this day.

16 NOW the eleven disciples went into Galilee, to a mountain which Jesus had appointed to them. 17 And on seeing him,

* The reading of the Vat. MS. and of the Ethiopic and some other ancient versions, is "where he lay."

they did him obeisance: but some doubted.

18 And Jesus came, and spake to them, saying, "All power is given to me in heaven and on earth. 19 Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the holy spirit; 20 teaching them to observe all things whatsoever I have commanded you: and lo! I am with you always, to the end of the age.

THE GOSPEL ACCORDING TO MARK.

CHAP. I.

1 THE beginning of the gospel of Jesus Christ, *the* Son of God.

2 As it is written, in the prophet Isaiah, "Behold, I send my messenger before thy face, who will prepare thy way: 3 The voice of one crying in the desert, 'Prepare ye the way of the Lord, make his paths straight;' 4 thus John came baptizing in the desert, and proclaiming the baptism of reformation, for the remission of sins. 5 And all the country of Judea, and all they of Jerusalem, went out to him, and were baptized by him, in the river Jordan, confessing their sins.

6 Now John was clothed with camel's hair, and with a leathern girdle about his loins; and he ate locusts and wild honey. 7 And he proclaimed, saying, "One mightier than I cometh after me; the latchet of whose sandals I am not worthy to stoop down and unloose. 8 I indeed have baptized you in water: but he will baptize you in a holy spirit."

9 And it came to pass in those days *that* Jesus came from Nazareth of Galilee, and was baptized by John, in Jordan. 10 And immediately going up, out of the water, he saw the heavens part asunder, and the spirit, as a dove, descending upon him. 11 And a voice came from heaven, *saying*, "Thou art my beloved son, in whom I am well pleased."

12 And immediately the spirit sendeth him forth into the desert. 13 And he was tempted by the adversary forty days;* and was with the wild beasts; and the angels ministered to him.

14 NOW after John had been delivered up *to prison*, Jesus came into Galilee, proclaiming the glad tidings [*of the reign*] of God, 15 [*and*] saying, "The

*i. e. he was exposed to various trials for the discipline of his mind. See note on Matt. iv. 1.

time is fulfilled and the reign of God approacheth: reform, and believe the good tidings."

16 Now, walking by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers. 17 And Jesus said to them, "Come, follow me, and I will make you fishers of men." 18 And immediately, leaving [*their*] nets, they followed him.

19 Passing on a little further [*thence*], and seeing James *the son* of Zebedee, and John his brother, who also were in a ship, mending their nets, 20 he immediately called them: whereupon, leaving their father Zebedee in the ship, with the hired servants, they followed him.

21 And they went to Capernaum; and [*going*] directly to the synagogue, on the sabbath, he taught *the people*. 22 And they were amazed at his doctrine: for he taught them as having authority, and not as the scribes. 23 And there was in their synagogue a man with an impure spirit; and he cried out, saying, 24 "[Ah!] Jesus! Nazarene! what hast thou to do with us? art thou come to destroy us? I know who thou art, the holy one of God." 25 And Jesus rebuked him, saying, "Be silent, and come out of of him." 26 And the impure spirit, having convulsed him, and having cried with a loud voice, came out of him. 27 And all were amazed, so that they reasoned amongst themselves, saying, "What is this? what new doctrine *is* this? for with authority he commandeth even the impure spirits, and they obey him." 28 And his fame soon spread abroad through the whole country of Galilee.

29 And going immediately out of the synagogue, they went, with James and John, into the house of Simon and Andrew. 30 Now the mother of Simon's wife lay sick of a fever; and immediately they told him of her. 31 And approaching, he took her by the hand, and raised her up: and immediately the fever left her, and she ministered to them.

32 Now in the evening, about sunset, they brought to him, all that were sick, and the demoniacs. 33 And the whole city was assembled at the door. 34 And he cured many that were sick of various diseases, and cast out many demons: and suffered not the demons to say that they knew him.

35 And in the morning, having risen before day, he went out, and departed into a desert place, and there prayed. 36 And Simon, and his company, went in search of him. 37 And having found him, they said to him, "*They* all seek thee." 38 And he said to them, "Let us go into the neighbouring towns, that I may preach there, also: for I came forth with this design." 39 And he preached in their synagogues, throughout all Galilee; and cast out demons.

40 And a leper came to him,

beseeching him, and kneeling down to him, saying, "If thou wilt, thou canst cleanse me." 41 And Jesus, being moved with compassion, extended *his* hand, touched him, and said, "I will; be thou cleansed." 42 And [on his speaking], the leprosy, immediately departed from him, and he was cleansed. 43 And having strictly charged him, he immediately sent him away; 44 and said to him, "See thou tell no one any thing: but go, show thyself to the priest, and offer for thy cleansing what Moses commanded; for a testimony to them." 45 But going out, he began to publish much, and to spread abroad the report; so that Jesus could no more, openly, enter into the city, but was without, in desert places: and they came to him from all parts.

CH. II. 1 AND after some days, he again entered into Capernaum; and it was known that he was in a house. 2 And immediately, many were assembled; so that not even the parts about the door could any longer contain *them:* and he preached to them the word.

3 And they came to him, bringing a paralytic, carried by four. 4 And not being able to approach him, because of the crowd, they removed the covering where he was: and through the opening, let down the couch on which the paralytic lay. 5 Now Jesus perceiving their faith, said to the paralytic, "Son, thy sins are forgiven thee."

6 But some of the scribes, who were present, reaso *thus* in their hearts, 7 "H doth he speak such blasp mies? who can forgive sins, God alone?" 8 Now Jesus, mediately perceiving, in spirit, that they reasoned t within themselves, said to th "Why reason ye thus in y hearts? 9 Which is easier say to the paralytic, 'Thy s are forgiven thee?' or, to 'Arise, take up thy couch, walk?' 10 But that ye r know that the Son of man h power, on earth, to forgive s (he said to the paralytic,) I to thee, 11 'Arise, take up couch, and go home.'" 12 And immediately he arc took up *his* couch, and w out before *them* all; so that were amazed, and glorified G saying, "We never saw thus!"

13 AND he went out ag towards the sea: and all multitude came to him, and taught them.

14 And passing on, he s Levi, the *son* of Alpheus, sitt at the toll-office, and said him, "Follow me." And risi up, he followed him.

15 And it came to pass, t as he was eating in this ma house, many publicans and s ners placed themselves at ble, with Jesus and his dis ples: for many of these peo followed him. 16 And scribes and the Pharisees s ing him eating with the pul cans and sinners, said to disciples, "Wherefore doth eat and drink with the public

and sinners?" 17 But on hearing *this* Jesus said to them, "The whole need not a physician, but the sick; I came not *to* call the righteous, but sinners."

18 NOW the disciples of John, and the Pharisees, were accustomed to fast: and they came and said to him, "Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?" 19 And Jesus said to them, "Can the companions of the bridegroom fast, while the bridegroom is with them? [As long as they have the bridegroom with them, they cannot fast.] 20 But the days will come, when the bridegroom will be taken from them; and then, in that day, they will fast. 21 No one seweth a piece of undressed cloth upon an old garment: otherwise, the new piece which filleth it up, taketh from the old, and a worse rent is made. 22 And no one putteth new wine into old *leathern* bottles: otherwise, the [*new*] wine bursteth the bottles, and the wine is spilled, and the bottles are destroyed: but new wine must be put into new bottles."

23 AND it came to pass, that he went through the corn-fields on the sabbath; and his disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said to him, "See, why do they, [*on*] the sabbath, that which is not lawful?" 25 And he said to them, "Have ye never read what David did, when he had need, when both he himself, and those with him, hungered? 26 how he entered the house of God, [in the days of Abiathar the high-priest,] and ate the loaves of the presence, which none but the priests could lawfully eat, and gave, also, to those with him?" 27 And he said to them, "The sabbath was made for man; not man for the sabbath. 28 So that the Son of man is lord even of the sabbath."

CH. III. 1 AND he entered again into the synagogue; and a man was there who had a withered hand. 2 And they watched him, whether he would cure on the sabbath; that they might accuse him. 3 And he said to the man who had the withered hand, "Stand up in the midst." 4 Then he said to them, "Is it lawful to do good on the sabbath, or to do evil? to save life, or to kill?" But they kept silent. 5 And looking round on them, with anger, being grieved at the hardness of their hearts, he said to the man, "Stretch forth thy hand." And he stretched *it* forth: and his hand was restored. 6 And the Pharisees, with the Herodians, going immediately out, conspired against him, how they might destroy him.

7 BUT Jesus with his disciples, withdrew to the sea: and a great multitude [followed] [*him*] from Galilee, and from Judea, and from Jerusalem, 8 and from Idumea, and *from* beyond Jordan; they also about Tyre and Sidon, *even* a great multitude, having heard what great things he did, came to him. 9 And he spake to his

disciples, that a small ship should attend him, because of the crowd, lest they should throng him. 10 For he had cured many; so that those who had grievous diseases, pressed upon him, to touch him. 11 And the impure spirits, when they beheld him, fell down before him, and cried, saying, "Thou art the Son of God." 12 But he charged them much, that they should not make him known.

13 And he went up a mountain, and called to him whom he desired; and they came to him. 14 And he appointed twelve, that they might be with him; and that he might send them forth to preach, 15 and to have *the* power of curing diseases, and of casting out demons. 16 Now *these were* Simon (*whom* he surnamed Peter;) 17 and James *the son* of Zebedee, and John the brother of James; (now he had surnamed them Boanerges, that is, Sons of thunder;) 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite, 19 and Judas Iscariot; who also delivered him up.

20 And they went into a house. And the crowd collected again, so that they could not even eat bread. 21 And his kinsmen hearing *this*, went out to lay hold on him: for they said, "He is beside himself."

22 And the scribes, who had come down from Jerusalem, said, "He hath Beelzebub;* and, by the prince of the demons, he casteth out demons." 23 Then calling them, he said to them, in parables, "How can an adversary, cast out an adversary? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand: 26 and if the adversary rise up against himself, and be divided, he cannot stand; but must have an end.

27 "No one can plunder the goods of the strong one, by entering his house, unless he first overpower the strong one: and then, indeed, he may plunder his house.

28 "Verily I tell you, All sins will be forgiven the sons of men, and the blasphemies wherewith soever they shall blaspheme: 29 but he who shall blaspheme against the holy spirit, hath not forgiveness [to the age]; but is liable to aionian punishment."† 30 *He said this*, because they affirmed that he had an impure spirit.

31 His mother, therefore, and

* A heathen god, *a human ghost:* the supposed chief of possessing demons. See Luke xi. 15.

† The word ἁμαρτηματος, sin, which Griesbach has placed in the margin, but has given it his mark of strong probability, is believed by many to be the true reading: it is a Hebraism for punishment, the effect of sin. See Newcome. The sin against the holy spirit is, ver. 30, plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus, could not be converted to the christain faith, because they resisted the strongest possible evidence. They remained therefore in the same forlorn state in which christianity found them: which is expressed by the phrase, "he hath not forgiveness."

his brethren came; and, standing without, they sent to him, [calling him]. 32 Now the crowd who sat around him, said to him, "Lo! thy mother, and thy brethren, *are* without seeking thee." 33 And he answered them, saying, "Who is my mother, or my brethren?" 34 And looking round on those who sat [around him], he said, "Behold my mother, and my brethren. 35 For whosoever shall do the will of God, he is my brother, and my sister, and mother."

CH. IV. 1 AND again, he began to teach by the sea-side, when so great a multitude gathered about him, that he went into a ship, and sat *therein* on the sea; and the whole multitude *were* near the sea, on the land.

2 And he taught them many things by parables, and said to them, in his teaching, 3 "Hearken: Behold, a sower went out to sow: 4 and it came to pass as he sowed, *that* some *seed* fell by the way-*side*, and the fowls came and devoured it. 5 And some fell on a rocky place, where it had not much earth; and immediately it sprang up, because it had no depth of earth. 6 But the sun having risen, it was scorched; and, because it had no root, it withered. 7 And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit. 8 And others fell on good ground, and yielded fruit, which sprang up, and increased, and brought forth, some thirty, and some sixty, and some a hundred *fold*." 9 Then he said, "He that hath ears to hear let him hear."

10 And when he was in private, those who were about him, with the twelve, asked him *concerning* the parable. 11 And he said to them, "To you is given [*to know*] the mystery of the reign of God: but to those who are without, all things are *spoken* in parables; 12 so that seeing they see, and do not perceive; and hearing they hear, and do not understand, neither are they converted, nor their [*sins*] forgiven."

13 And he said to them, "Do ye not understand this parable? how then will ye understand all parables? 14 The sower soweth the word. 15 And the way-*side*, where the word is sown, denoteth those, who have no sooner heard the word, than the adversary* cometh and taketh away that which was sown in their hearts. 16 And the rocky places, in like manner, denote those who, when they have heard the word, immediately receive it with joy; 17 yet, having no root in themselves, endure but for a short time: for afterward, when affliction, or persecution ariseth because of the word, they immediately relapse. 18 And the ground overrun with

* i. e. the enemies of truth and goodness.

thorns, denoteth those who hear the word; 19 and the anxious cares of the age, and the deceitfulness of riches, and the desire of other things entering in, choke the word; and it becometh unfruitful. 20 And the good ground on which some grains yielded thirty, some sixty, and some a hundred *fold*, denoteth those who hear the word, and retain it, and produce the fruit thereof."

21 He said also to them, "Is a lamp brought to be put under a measure, or under a couch? *and* not to be set on a light-stand? 22 For there is no secret which is not to be made manifest; nor was any thing hidden, but that it should be made public. 23 If any one have ears to hear, let him hear."

24 He said also to them, "Consider what ye hear: with what measure ye deal out, it shall be measured to you. 25 For whosoever hath *improved*, to him shall be given: and whosoever hath not *improved*, from him shall be taken, even that which he hath."

26 He said also, "So is the kingdom of God, as if a man should cast seed into the ground; 27 and should sleep by night, and rise by day; and the seed should spring up and grow, he knoweth not how. 28 (For the earth bringeth forth fruit of itself; first the blade, then the ear, then the full corn in the ear.) 29 But when the grain appeareth, immediately he putteth in the sickle, because the harvest is come."

30 He said also, "Whereunto may we liken the kingdom of God? or with what comparison may we compare it? 31 *It is* like a grain of mustard-seed, which, when it is sown in the ground, is less than all the seeds that are in the ground. 32 But when it is sown, it shooteth up, and becometh the greatest of all herbs, and spreadeth out great branches; so that the fowls of the air can lodge under its shadow."

33 And in [many] such parables he spake the word to them, as they were capable of hearing *it*. 34 But without a parable he told them nothing: and in private he explained all things to his disciples.

35 NOW on that day, the evening being come, he said to them, "Let us pass over to the other side." 36 And having dismissed the multitude, they took him, as he was, into the vessel. And there were with him other small vessels also. 37 And a great storm of wind arose: and the waves beat into the ship, so that it was now filled *with water*. 38 And he was in the stern, asleep on a pillow: and they awoke him, saying, "Teacher, carest thou not that we perish?" 39 Then arising, he rebuked the wind, and said to the sea, "Peace, be still." And the wind ceased, and there was a great calm. 40 And he said to them, "Why are ye so fearful? how is it that ye have not faith?" 41 And they feared greatly, and said one to another, "Who is this, that even the wind and the sea obey him?"

CH. V. 1 THEN they passed over to the other side of the sea, into the country of the Gadarenes. 2 And as he went out of the ship, immediately, there met him, out of the tombs, a man with an impure spirit,* 3 who had *his* dwelling among the tombs; and no man was able to bind him, not even with chains; 4 for he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken: nor was any man able to tame him. 5 And he was always, night and day, in the tombs, and in the mountains, crying out, and cutting himself with stones. 6 But seeing Jesus afar off, he ran and did him obeisance; 7 and cried out with a loud voice, and said, "What hast thou to do with me, Jesus, Son of the most high God? I adjure thee, by God, that thou torment me not." 8 (For *Jesus* had said to him, "Come out of the man, *thou* impure spirit.")

9 Then he asked him, "What *is* thy name?" And he replied "My name *is* Legion; for we are many." 10 And he besought him greatly, that he would not send them away, out of the country. 11 Now a [great] herd of swine was feeding there, [toward the mountain.] 12 And [*the demons*] besought him, saying, "Send us into the swine, that we may enter into them." 13 And immediately [*Jesus*] gave them leave. And the impure spirits went out, and entered into the swine: and the herd ran violently down a steep place, into the sea, ([*now they were*] about two thousand,) and were drowned in the sea. 14 And those who kept *them* fled, and told *it* in the city, and in the country. And *the people* went out to see what had been done. 15 And they came to Jesus; and saw the demoniac, [*who had the legion,*] sitting, [and] clothed, and in his right mind: and they were afraid. 16 And those who saw *it*, told them how it had befallen the demoniac; and also concerning the swine. 17 And they began to entreat him to depart out of their borders.

18 And on his entering into the ship, he who had been possessed, besought *Jesus* that he might be with him: 19 yet he suffered him not; but said to him "Go home to thy friends, and tell them what great things the Lord hath done for thee, and *that he* hath had pity on thee." 20 And he departed, and began to publish in Decapolis what great things Jesus had done for him: and all were amazed.

21 AND Jesus having again passed over, in the ship, to the other side, a great crowd gathered around him, while he was on the shore. 22 And, [*lo!*]

* This man was raving mad, and imagined himself possessed by a legion of demons, whose organ he was compelled to be. When healed, he is said, ver. 15, to be in his right mind; which implies that his disorder was insanity. See Farmer on Dem. p. 100.

there came one of the rulers of the synagogue, [named Jairus;] and seeing *him*, he fell down at his feet, 23 and besought him greatly, saying, "My little daughter lieth at the point of death: *I pray* that thou wouldst come and put thine hands on her, that she may be cured, and she will live." 24 And he went with him; and a great multitude followed him, and crowded upon him.

25 And a [*certain*] woman, having an issue of blood twelve years, 26 who had suffered many things of many physicians, and had spent all she had, and was in no degree relieved, but, on the contrary, had become worse, 27 having heard of Jesus, came in the crowd, behind *him*, and touched his mantle. 28 (For she said, "If I may but touch his clothes, I shall be healed.") 29 And immediately, the fountain of her blood was dried up; and she knew, in her body, that she was cured of that disease.

30 And Jesus immediately knew, in himself, the power which had proceeded from him, and turning about in the crowd, said, "Who touched my clothes?" 31 And his disciples said to him, "Thou seest the crowd thronging thee; and sayest thou, 'Who touched me?'" 32 And he looked round about, to see her who had done this thing. 33 But the woman, fearing and trembling, knowing what had been done in her, came and fell down before him, and told him all the truth. 34 And he said to her, "Daughter, thy faith hath restored thee: go in peace, and be freed from thy disease."

35 While he yet spake, *messengers* came from the ruler of the synagogue's *house*, saying, "Thy daughter is dead: why troublest thou the Teacher, any further?" 36 But Jesus, hearing this message delivered, [immediately] said to the ruler of the synagogue, "Be not afraid; only believe." 37 And he suffered no one to follow him, but Peter, and James, and John the brother of James. 38 And having come to the house of the ruler of the synagogue, and perceiving a tumult, and the people weeping and wailing immoderately, 39 he said to them as he entered, "Why do ye weep and make a tumult? the child is not dead, but sleepeth." 40 And they derided him. But having sent *them* all out, he took the father and the mother of the child, and those who were with him, and entered in where the child was.

41 And having taken the child by the hand, he said to her, "Talitha cumi;" which is, being interpreted, "Damsel," (I say to thee) "arise." 42 And immediately, the damsel arose and walked: for she was twelve years old. And they were exceedingly astonished. 43 And he charged them, strictly, that no one should know it; and ordered something to be given her to eat.

CH. VI. 1 AND he went out thence, and came to his own country, accompanied by his dis-

ciples 2 And it being the sabbath, he began to teach in the synagogue: and many hearing, were astonished, saying "Whence hath this *man* these things? and what wisdom *is* this which hath been given to him? and *how is it, that* such miracles are wrought by his hands? 3 Is not this the carpenter, the son of Mary; and the brother of James, and of Joses, and of Judah, and of Simon? and are not his sisters here with us?" And they were confounded* at him.

4 But Jesus said to them, "A prophet is not without honour, except in his own country, and among his own kindred, and in his own house." 5 And he could do no miracle there, except curing a few sick, by laying his hands upon *them*. 6 And he wondered at their unbelief.

7 And he went through the neighbouring villages, teaching. And having called to him the twelve, he began to send them forth, *by* two and two; and gave them power *over* impure spirits; 8 and commanded them, that they should take nothing for *their* journey, except only, a staff; no bag, no bread, no money in *their* girdle; 9 but *to be* shod with sandals: and not to put on two coats.

10 And he said to them, "In what place soever ye enter into a house, there remain, till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart from that place, shake off the dust under your feet, for a testimony against them." 12 And having departed, they preached *to the people*, that they should reform: 13 and *they* cast out many demons, and also cured many that were sick, anointing *them* with oil.

14 And king Herod heard of *him*, (for his name had become famous,) and said, "John the Baptist is risen from the dead; and, therefore, miracles are wrought by him." 15 Others said, "He is Elijah." And others said, "He is a prophet, or as one of the prophets."

16 But Herod hearing it, said, "*It is* [*John*] whom I beheaded: he is risen from the dead." 17 For this Herod had sent and seized John, and had bound him in prison, because of Herodias his brother Philip's wife, whom he had married. 18 For John had said to Herod, "It is not lawful for thee to have thy brother's wife." 19 Herodias therefore, was greatly incensed against him, and would have killed him; but could not. 20 For Herod respected John, knowing him to be a righteous and holy man, and protected him; and having heard him, did many things, and heard him with pleasure.

* Gr. "scandalized." Thomson, "stumbled." Wakefield, "revolted." Scarlett, "took offence," &c. q. d. "they were prejudiced against him." The Greek word σκανδαλιζω, is from σκανδαλον, which signifies, "properly, that *piece of wood* in a mouse trap, or pit for wild beasts, which, being trodden upon by them, makes them fall into the trap or pit." In the N. T. these words are used only figuratively. See Parkhurst.

21 And a fit day having arrived, when Herod, on his birthday, made a supper for his great men, and commanders, and chiefs of Galilee; 22 and the daughter of this Herodias having entered in, and danced, and pleased Herod and his guests; the king said to the damsel, "Ask of me whatsoever thou wilt, and I will give *it* thee." 23 And he sware unto her, "Whatsoever thou shalt ask [of me,] I will give *it* thee, to the half of my kingdom." 24 And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist." 25 And she entering [immediately] in haste to the king, she asked, saying, "I will that thou forthwith give me, in a basin, the head of John the Baptist." 26 And the king was much grieved, *yet*, because of his oaths, and of his guests, he would not reject her. 27 And immediately, the king sent an executioner, *and* commanded his head to be brought: accordingly, he went *and* beheaded him in the prison, 28 and brought his head in a basin, and gave it to the damsel: and the damsel gave it to her mother. 29 And his disciples hearing *of this*, came and took up his corpse, and laid it in a tomb.

30 Now the apostles assembled themselves together around Jesus; and told him all things, [*both*] what they had done, and what they had taught. 31 And he said to them, "Come ye yourselves, privately, to a desert place, and rest a short time:" for many were coming and going, and they had not leisure even to eat. 32 And they returned to a solitary place, by ship, privately. 33 But many saw them departing, and knew *him;* and they ran by land out of all the cities, and came thither.

34 And Jesus went out *of the ship*, and saw a great multitude, and was moved with compassion towards them, because they were as sheep not having a shepherd; and he began to teach them many things. 35 And the day being now far spent, his disciples came to him, saying, "This is a desert place, and the day is now far spent. 36 Send them away, that they may go into the country and villages round about, and buy for themselves bread: for they have nothing to eat." 37 But he answering, said to them, "Give ye them to eat." And they said to him, "Shall we go and give two hundred denarii for bread, and give them to eat?"

38 Then he said to them, "How many loaves have ye? go [*and*] see." And having ascertained, they said, "Five, and two fishes." 39 And he commanded them to make all *the multitude* place themselves in divisions, upon the green grass. 40 And they placed themselves in rows; by hundreds and by fifties. 41 And taking the five loaves and the two fishes, he looked up to heaven, blessed *God*, and brake the loaves, and gave *them* to his disciples that

they might set before them; and the two fishes he parted among *them* all. 42 And they all ate, and were filled. 43 And they took up twelve panniers full of the fragments, and of the fishes. 44 Now those that ate of the loaves were five thousand men.

45 And immediately, he compelled his disciples to embark and pass over before, towards Bethsaida, while he dismissed the people. 46 And having dismissed them, he retired to a mountain to pray. 47 And the evening coming, the ship was in the midst of the sea, and he *was* alone, on the land.

48 And he saw them toiling at the oar; for the wind was against them: and about the fourth watch of the night, he came to them, walking on the sea, and would have passed by them. 49 But when they saw him, walking on the sea, they supposed it was an apparition, and cried out. 50 (For *they* all saw him, and were troubled.) And immediately, he talked with them, and said to them, "Take courage: it is I; be not afraid." 51 And he went up to them, into the ship: and the wind ceased: and they were [greatly] amazed in themselves [beyond measure] [and wondered.] 52 But they considered not *the miracle of* the loaves: for their hearts were hardened. 53 And passing over, they came to the country of Gennesaret, and brought the ship to land.

54 And on their coming out of the ship, *the people* immediately knew him again, 55 and ran through all the country round about, and began to carry about on couches those who were diseased, to every place where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the market-places, and *these* besought him that they might touch, if it were but the tuft of his mantle: and whosoever touched him was cured.

Ch. VII. 1 THEN the Pharisees, and some of the scribes, who had come from Jerusalem, resorted to him. 2 And they saw some of his disciples eating bread with defiled (that is, with unwashed) hands. 3 (For the Pharisees, and all the Jews, eat not until they have poured a little water on their hands; holding the tradition of the elders. 4 And *coming* from the market-place, unless they dip *their hands in water* they eat not. And there are many other things, which they have received to hold, *as* the dipping of cups, and of pots, and of brazen vessels, and of couches.) 5 Then the Pharisees and the scribes asked him, "Why walk not thy disciples according to the tradition of the elders; but eat bread with defiled hands?"

6 And he answering, said to them. "Well hath Isaiah prophesied of you, hypocrites, as it is written, 'This people honoureth me with *their* lips, but their heart is far from me. 7 But in vain do they worship me, teaching *for* doctrines the command-

ments of men.' 8 For laying aside the commandments of God, ye hold the tradition of men; *as* the dipping of pots and of cups: and many other things, similar, ye do." 9 He said *also* to them, "Well do ye make void the commandment of God, that ye may keep your own tradition. 10 For Moses said, 'Honour thy father and thy mother:' and 'He who curseth father or mother, let him surely die.' 11 But ye say, 'If a man shall say to *his* father or mother, *It is* Corban, (that is, devoted) 'whatever of mine might profit thee; *it is well.*' 12 And ye suffer him not thenceforth to do aught for his father or his mother; 13 making the word of God of none effect, through your tradition, which ye deliver: and many like things ye do."

14 And when he had called to him all the multitude, he said to them, "Hearken to me, every one of you, and understand. 15 There is nothing from without a man which, entering into him, can defile him: but the things which proceed out of him, are they which defile a man. 16 If any man have ears to hear, let him hear."

17 And having entered into a house, from the crowd, his disciples asked him concerning this saying. 18 And he said to them, "Are ye, also, thus without understanding? Do ye not perceive that whatsoever from without, entereth into a man, cannot defile him? 19 because it entereth not into the heart, but into the belly; and passeth out into the vault, cleansing all food." 20 And he said. "That which proceedeth out of a man, that defileth a man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, 22 covetousness, maliciousness, deceit, impurity, an evil eye, calumny, pride, folly. 23 All these evil things come from within, and defile a man."

24 And arising, he departed from thence, into the confines of Tyre [and Sidon;] and entering into a house, was desirous that no one should know *it:* but he could not be concealed. 25 For a woman, whose young daughter had an impure spirit, heard of him, and came and fell at his feet; 26 (now the woman was a gentile, a Syrophenician by birth;) and she besought him that he would cast the demon out of her daughter.

27 But Jesus said to her, "Let the children be filled first: for it is not right to take the children's bread, and cast *it* to the dogs." 28 And she answering, said to him, "True, Sir: and yet the dogs, under the table, eat of the children's crumbs." 29 Then he said to her, "For this answer, go: the demon is gone out of thy daughter." 30 And having returned to her house, she found the demon gone out, and her daughter lying on the bed.

31 And he departed from the borders of Tyre and Sidon, and came again to the sea of Galilee, through the borders of Decapo-

lis. 32 And they brought to him one that was deaf, and had an impediment in his speech, and entreated him to lay his hand upon him. 33 And taking him aside from the crowd, he put his fingers into his ears; and spitting, touched his tongue; 34 and looking up to heaven, he sighed, and said to him "Ephphatha:" (that is, "Be opened.") 35 And immediately his ears were opened, and the string of his tongue was loosed, and he spake plainly.

36 And he charged them that they should tell no one: but the more he charged them, so much the more abundantly they published *it;* 37 and were beyond measure astonished, saying, "He doth all things well; he maketh both the deaf to hear, and the dumb to speak."

CH. VIII. 1 IN those days, the multitude being very great, and having nothing to eat, he called to him [his] disciples, and said to them, 2 "I have compassion on the multitude, because they have now continued with me three days, and have nothing to eat. 3 And if I send them home fasting, their strength will fail them by the way: for some of them have come from a great distance."

4 And his disciples answered him, "Whence can any one satisfy these with bread here in the desert?" 5 And he asked them, "How many loaves have ye?" And they said, "Seven." 6 And he commanded the multitude to place themselves on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples, that they might distribute; and they distributed to the multitude. 7 And they had a few small fishes; and he blessed *God*, and commanded *them* to distribute [those also.] 8 So they ate, and were satisfied: and they took up the remains of the fragments, seven baskets. 9 Now [*those that had eaten*] were about four thousand: and he sent them away.

10 AND immediately entering into a ship, with his disciples, he came into the parts of Dalmanutha. 11 And the Pharisees came forth, and began to dispute with him, seeking of him a sign from heaven, trying him. 12 And sighing deeply in his spirit, he said, "Why doth this generation seek after a sign? verily I tell you, No sign shall be given to this generation." 13 And leaving them, he entered again [*into the ship*] and departed to the other side.

14 NOW *the disciples* had forgotten to take bread; nor had they with them, in the ship, more than one loaf. 15 And he charged them saying, "Take heed *and* beware of the leaven of the Pharisees, and the leaven of Herod." 16 And they reasoned among themselves, saying, "*It is* because we have no bread."

17 And Jesus perceiving *it*, said to them, "Why reason ye because ye have no bread? perceive ye not yet, nor understand? have ye your heart [still] hardened? 18 Having eyes, see ye

not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among the five thousand, how many panniers full of fragments took ye up?" They said to him, "Twelve." 20 "And when the seven *loaves* among the four thousand; how many baskets filled with fragments took ye up?" And they said, "Seven." 21 And he said to them, "Why do ye not understand?"

22 THEN he came to Bethsaida: and they brought to him a blind man, and besought him to touch him. 23 And taking the blind man by the hand, he led him out of the village: then spitting on his eyes, and putting his hands upon him, he asked him if he saw any thing. 24 And he looking up, said, "I see men, as trees, walking." 25 Then he put *his* hand again upon his eyes, [and made him look up:] and he was restored, and saw every one distinctly. 26 And *Jesus* sent him away to his home, saying, "Neither go into the village, nor tell any one in the village."

27 THEN Jesus and his disciples departed to the villages of Cesarea, *in the dominion* of Philip: and on the way, he asked his disciples, saying to them, "Whom do men say that I am?" 28 And they answered, "John the Baptist: but some Elijah: others, one of the prophets." 29 Then he said to them, "But whom say ye that I am?" And Peter answering, said to him, "Thou art the Christ." 30 And he strictly charged them that they should tell no one concerning him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders and chief-priests and scribes, and be killed, and within three days rise *from the dead*. 32 And he spoke these words so plainly, that Peter, taking him aside, reproved him. 33 But he turned about, and looking on his disciples, rebuked Peter, saying, "Get thee hence, adversary: for thou regardest not the things of God, but the things of men."

34 Then calling to him the multitude, with his disciples, he said to them, "Whosoever would come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever would save his life, shall lose it; but whosoever shall lose [his life] for my sake and that of the gospel, shall save it.

36 ("For what will it profit a man, if he shall gain the whole world and forfeit his own life? 37 Or what would a man give as a ransom for his life?) 38 For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him, also, the Son of man will be ashamed, when he shall come in the glory of his Father, with the holy angels."

CH. IX. 1 He said, also, to them, "Verily I tell you, There are some standing here, who shall not taste of death till they have seen the reign of God ushered in with power."

2 And after six days, Jesus took with him Peter, and James and John, and brought them up a high mountain, privately, by themselves: and he was transfigured before them. 3 And his raiment became shining, very white [*as snow;*] such as no fuller upon earth can whiten. 4 And Elijah and Moses appeared to them; and were talking with Jesus.

5 Then Peter speaking, said to Jesus, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah." 6 For he knew not what to say; for they were much afraid. 7 And a cloud appeared, overshadowing them: and a voice came out of the cloud, "This is my beloved Son: hear ye him." 8 And instantly looking about, they saw no longer any one, save Jesus only, with themselves.

9 And as they were coming down from the mountain, he commanded them, that they should tell no one what things they had seen, till the Son of man should arise from the dead. 10 And they kept the matter to themselves, reasoning one with another, what the rising from the dead could mean. 11 And they asked him, saying, "Why say the scribes that Elijah must first come?" 12 And he answering, said to them, "Elijah indeed cometh first, and restoreth all things:" *he shewed* also, how it is written of the Son of man, that he must suffer many things, and be set at nought. 13 "But I tell you, that indeed Elijah is come, and they have done to him whatsoever they chose; as it is written of him."

14 And coming to the *other* disciples, he saw a great crowd about them, and the scribes disputing with them. 15 And immediately, all the multitude, on seeing him, were greatly astonished; and running to *him*, saluted him. 16 And he asked them, "*About* what do ye dispute among yourselves?" 17 And one of the multitude answering said, "Master, I have brought to thee my son, who hath a dumb spirit*; 18 and wheresoever it seizeth him, it dasheth him on the ground; and he foameth, and grindeth [his] teeth, and wasteth away: and I spake to thy disciples, that they might cast it out; but they could not." 19 Then *Jesus* answering [*them,*] said, "O unbelieving generation, how long shall I be with you? how long shall I endure you? Bring him to me."

20 And they brought him to *Jesus:* and on seeing him, the spirit immediately convulsed him; and falling on the ground, he wallowed, foaming. 21 And *Jesus* asked his father, "How long is it since this hath befallen him?" And he said, "From his childhood. 22 And often it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing,

* The child was subject to epileptic fits, which were supposed to be brought on by the power of demons, that is, the souls of deceased wicked men. See Farmer on Dem. p. 107.

have compassion on us, and help us." 23 And Jesus said to him, "If thou canst [believe?] All things *are* possible for him who believeth." 24 And immediately the father of the child crying out, said with tears, "I believe: help *thou* mine unbelief."

25 Now Jesus seeing that a crowd was running together, rebuked the impure spirit, saying to it, "*Thou* dumb and deaf spirit, I command thee, Come out of him, and enter no more into him." 26 And crying out, and convulsing *him* greatly, it came out of him; and he was as one dead; so that many said, "He is dead." 27 But Jesus taking him by the hand, raised him up; and he arose.

28 Now when *Jesus* was come into a house, his disciples asked him privately, "Why could not we cast him out?" 29 And he said to them, "This kind *of power* can by no means go forth, but by prayer and fasting."

30 And departing thence, they went through Galilee; and he was unwilling that any one should know *it*. 31 For he taught his disciples, and said to them, "The Son of man is *about to be* delivered up into the hands of men; and they will kill him; and being killed, he will arise on the third day." 32 But they understood not what he meant; and were afraid to ask him.

33 And he came to Capernaum, and, being in a house, he asked them, "What were ye disputing about [*among yourselves*] on the way?" 34 But they kept silence: for they had disputed among themselves, on the way, who should be greatest. 35 And setting down, he called the twelve, and said to them, "If any one desire to be first, he must be last of all, and a servant of all." 36 And taking a little child, he set him in the midst of them: then holding him in his arms, he said to them, 37 "Whosoever shall receive one of such little children in my name, receiveth me: and whosoever shall receive me, receiveth not *only* me, but him who sent me."

38 Then John spake to him, saying, "Master, we saw one casting out demons in thy name, and we forbade him. [*because he followeth not us.*"] 39 But Jesus said, "Forbid him not: for there is none who worketh a miracle in my name, who can readily speak evil of me. 40 For he that is not against you, is for you. 41 For whosoever shall give you a cup of water to drink in *my* name, because ye are Christ's, verily I tell you, he shall by no means lose his reward. 42 And whosoever shall insnare one of *these* lowly ones, who believe in me, it were better for him that a millstone were put about his neck, and that he were cast into the sea.

43 "And if thy hand insnare*

* So Campbell: "cause thee to offend," Thomson, and the Improved Version. And so in Matt. v. 29, 30, xviii. 8, 9. See Mark vi. 3, note.

thee, cut it off; it is better for thee to enter maimed into life, than, having two hands, to go into Gehenna, [into the unquenchable fire;] 44 [where their worm dieth not, and the fire is not quenched.] 45 And if thy foot insnare thee, cut it off: it is better for thee to enter into life lame, than having two feet, to be cast into Gehenna, [*into the unquenchable fire;*] 46 [where their worm dieth not, and the fire is not quenched.] 47 And if thine eye insnare thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into [the fire of] Gehenna; 48 where their worm dieth not, and the fire is not quenched. 49 "For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt *is* good: but if the salt become tasteless, wherewith will ye season it? Have salt in yourselves; and be at peace one with another."

CH. X. 1 AND, arising from thence, he came into the borders of Judea, on the further side of Jordan; 2 and the multitude resorted to him again: and, as his custom was, he taught them again. And the Pharisees approaching, asked him, "Is it lawful for a man to put away his wife?" *This they said,* trying him. 3 And he answering, said to them, "What did Moses command you?" 4 And they said, "Moses suffered *us* to write a bill of divorcement, and to put *her* away."

5 And Jesus answering, said to them, "For the perverseness of your heart, he wrote you this precept. 6 But at the beginning of the creation God made them a male and a female. 7 'On account of this, a man shall leave his father and mother, and cleave to his wife; and they two shall be one flesh.' 8 So that they are no more two; but one flesh. 9 What, therefore, God hath joined together, let not man put asunder."

10 And in the house, his disciples again asked him concerning this *matter.* 11 And he said to them, "Whosoever shall put away his wife, and shall marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and shall be married to another, she committeth adultery."

13 AND they brought little children to him, that he might touch them: but the disciples rebuked those who brought *them.* 14 Now Jesus perceiving *this,* was much displeased, and said to them, "Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God. 15 Verily I tell you, Whosoever shall not receive the kingdom of God as a little child, he can by no means enter therein." 16 Then taking them in his arms, and laying his hands on them, he blessed them.

17 AND on his going forth, into the road, one ran, and kneeling down to him, asked him, "Good Teacher, what shall I do, that I may inherit aionian

life?" 18 And Jesus said to him, "Why callest thou me good? *there is* none good, but one, *that is* God. 19 Thou knowest the commandments, 'Do not commit adultery; [Do not commit murder;] Do not steal; Do not bear false witness; Defraud not; Honour thy father and mother.'" 20 And he answering, said to him, "Teacher, all these things I have kept from my youth." 21 Then Jesus looking on him, loved him, and said to him, "In one thing thou art deficient: go, sell whatsoever thou hast, and give to [*the*] poor, and thou shalt have treasure in heaven: and come, [*taking up the cross*] *and* follow me." 22 And he was sad at these words, and went away sorrowful: for he had great possessions. 23 And Jesus looking round about, said to his disciples, "With what difficulty will those that have riches enter into the kingdom of God!"

24 And the disciples were astonished at his words. But Jesus speaking again, said to them, "Children, how difficult is it for those who trust in riches, to enter into the kingdom of God! 25 It is easier that a camel should go through [the] eye of a needle, than that a rich man should enter into the kingdom of God." 26 And they were exceedingly amazed, saying among themselves, "Who then can be saved?" 27 And Jesus looking on them, said, "With men *it is* impossible, but not with God: [for with God all things are possible.]

28 PETER began to say to him, "Lo, we have left all, and have followed thee." 29 Jesus answering, said, "Verily I tell you, There is no one who hath left house, or brethren, or sisters, or father, or mother, [or wife,] or children, or lands, for my sake, and for the sake of the gospel, 30 but he shall receive an hundred-fold, now, in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come, aionian life. 31 But many who are first will be last; and the last first."

32 NOW being on the way, going up to Jerusalem; and Jesus walked before them: and they were seized with a horror, and followed him with fear. Then taking the twelve aside, he began to tell them the things which were about to befal him: 33 "Behold, we are going up to Jerusalem; and the Son of man will be delivered up to the chief-priests, and to [the] scribes; and they will condemn him to death, and will deliver him up to the gentiles: 34 and they will scoff at him, and will scourge him, and will spit on him, and will kill him: and the third day he will be raised *from the dead*."

35 AND James and John, the sons of Zebedee, came to him, saying, "Teacher, we request that thou wouldst do for us whatsoever we shall ask." 36 And he said to them, "What do ye desire that I should do for you?" 37 Then they said

to him, "Grant us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." 38 But Jesus said to them, "Ye know not what ye ask: can ye drink of the cup of which I *am to* drink? and be baptized with the baptism with which I am *to be* baptized?" 39 And they said to him, "We can." And Jesus said to them, "Ye will drink indeed of the cup of which I *am to* drink; and will be baptized with the baptism with which I am to be baptized: 40 but, to sit on my right hand, and on *my* left hand, is not mine to give, except to those for whom it is prepared."

41 And the ten hearing *this*, began to be moved with indignation against James and John. 42 But Jesus, having called them together, said to them, "Ye know that those who rule over the gentiles have dominion over them; and their great ones exercise authority upon them. 43 But it shall not be so among you: but whosoever desireth to be great among you, must be your servant: 44 and whosoever of you, desireth to be chief, must be the slave of all. 45 For even the Son of man came not to be served, but to serve; and to give his life a ransom for many.

46 And they came to Jericho: and on his going out of Jericho, with his disciples, and a great crowd, blind Bartimeus, (*that is*, the son of Timeus,) sat by the road, begging. 47 And hearing that it was Jesus of Nazareth, he began to cry out, and to say, "Jesus, *thou* son of David, have pity on me." 48 And many rebuked him, that he might be silent: but he cried out much louder, "*Thou* son of David, have pity on me."

49 And Jesus stopping, ordered him to be called: and they called the blind man, saying to him, "Be encouraged, rise; he calleth thee." 50 And casting away his mantle, he rose up, and went to Jesus. 51 And Jesus speaking, said to him, "What dost thou wish me to do for thee?" Then the blind man said to him, "Master, that I may receive my sight." 52 And Jesus said to him, "Go: thy faith hath restored thee." And immediately, he received his sight, and followed him on the road.

CH. XI. 1 AND when they drew near to Jerusalem, being come as far as Bethphage, and Bethany, near the mount of Olives, he sent two of his disciples, and said to them, 2 "Go into the town, over-against you: and immediately as ye enter into it, ye will find a colt tied, whereon no man ever sat: loose it, and bring *it to me*. 3 And if any one say to you, 'Why do ye this?' say, 'The Master hath need of it:' and immediately, he will send it hither." 4 And they went away, and found a colt, tied by a door, without, in a place where two roads met; and they loosed it.

5 And some of those who stood there, said to them, "What do ye, loosing the colt?"

6 And they, having answered as Jesus had commanded them, were allowed to take it. 7 And they brought the colt to Jesus, and cast their mantles on it: and he sat thereon. 8 And many spread their mantles in the road: and others cut down boughs from the trees, and strewed *them* in the road.

9 And those who went before, and those who followed, shouted, [saying,] "Hosanna: Blessed *be* he who cometh in the name of the Lord. 10 Happy be the approaching reign of our father David: Hosanna in the highest." 11 And [*Jesus*] entered into Jerusalem, [*even*] into the temple: and having surveyed all things round about, it being late, he departed, with the twelve, to Bethany.

12 And on the morrow, on their coming from Bethany, he was hungry. 13 And seeing a fig-tree at a distance, full of leaves, he went to see if he could find any fruit on it, (for the season *for the gathering* of figs was not come,) but on coming to it, he found nothing but leaves. 14 Whereupon he said to it; "Henceforth let no one eat fruit of thee to the age." And his disciples heard *it*.

15 And they came to Jerusalem: and going into the temple, he began to drive out those who sold and bought in the temple: and he overthrew the tables of the money-changers, and the seats of those who sold doves; 16 and would not suffer any one to carry a vessel through the temple. 17 He also taught them, saying, "Is it not written, 'My house shall be called a house of prayer for all the nations?' but ye have made it a den of robbers." 18 And the scribes and the chief-priests heard *it*, and sought how they might destroy him: for they feared him, because all the multitude was amazed at his doctrine. 19 And when evening was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig-tree withered away from the roots. 21 Whereupon Peter recollecting, said to him, "Master, behold the fig-tree, which thou hast devoted, already withered." 22 And Jesus answering, said to them, "Have faith in God. 23 For verily I tell you, Whosoever shall say to this mountain, 'Be thou removed, and be thou cast into the sea;' and shall not doubt in his heart, but shall believe that what he saith will come to pass; he shall have [*whatsoever he saith;*] 24 for which reason, I tell you, All things whatsoever ye ask when ye pray, believe that ye *will* receive *them*, and ye shall have *them*. 25 And when ye stand praying, forgive, if ye have aught against any: Then also your Father in heaven, will forgive you your trespasses. 26 But if ye do not forgive, neither will your Father in heaven, forgive your trespasses.

27 And they again came to Jerusalem: and as he was walking in the temple, there came to him, the chief-priests,

and the scribes, and the elders; 28 and said to him, "By what authority dost thou these things? and who gave thee this authority, to do these things?" 29 And Jesus answering, said to them, "I will also ask you one question; now answer me, and I will tell you by what authority I do these things. 30 'Was the baptism of John from heaven, or from men?' answer me."

31 And they reasoned amongst themselves, saying, "If we say, 'From heaven;' he will say, 'Why then did ye not believe him?' 32 But if we say, 'From men;' they feared the people: for all *men* accounted John to be a prophet indeed. 33 And they answering, said to Jesus, "We cannot tell." And Jesus answering, said to them, "Neither do I tell you by what authority I do these things."

CH. XII. 1 And he commenced talking to them in parables, "A *certain* man planted a vineyard, and put a hedge about it, and digged a wine-vat, and built a tower, and let it out to husbandmen; and went into another country. 2 And, at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 But they seized him, beat *him*, and sent him away empty. 4 And again, he sent to them another servant: and [*by casting stones,*] they wounded *him* in the head, and sent *him* away shamefully treated. 5 And he sent another; and him they killed; and of many others, *which he sent*, some they beat, and some they killed.

6 "Now having an only son, beloved [by him,] he, at last, sent him also to them, saying, 'They will reverence my son.' 7 But those husbandmen said amongst themselves, 'This is the heir; come, let us kill him, and the inheritance will be ours.' 8 So they laid hold on *him*, and having thrust *him* out of the vineyard, they killed *him*. 9 What, therefore, will the owner of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard to others.

10 "Have ye not read this scripture? The stone which the builders rejected, is become the head of the corner. 11 This is the Lord's doing; and it is marvellous in our eyes." 12 And they sought to apprehend him, (but feared the multitude;) for they knew that he had spoken the parable against them: and leaving him, they went away.

13 THEN they sent to him some of the Pharisees, and of the Herodians, to catch him in discourse. 14 And having come, they said to him, "Teacher, we know that thou art true, and carest not for any one: for thou regardest not the persons of men, but teachest the way of God truly: Is it lawful to give tribute to Cesar, or not? shall we give, or shall we not give?"

15 But he, knowing their hypocrisy, said to them "Why do ye try me? bring me a denarius, that I may see *it*." 16

And they brought *it:* and he said to them, "Whose *is* this image and inscription?" And they said to him, "Cesar's." 17 And Jesus answering, said to them, "Render to Cesar, the things of Cesar, and to God, the things of God." And they wondered at him.

18 Then the Sadducees came to him, who say that there is no resurrection; and they asked him, saying, 19 "Teacher, Moses hath written to us: 'If a man's brother die, and leave behind a wife, but leave no children, that his brother should take his wife, and raise up offspring to his brother.' 20 *Now* there were seven brethren: and the first took a wife, and, dying, left no offspring. 21 And the second took her, and died, neither left he any offspring: 22 and the third in like manner: so the seven had her, and left no offspring: last of all the woman also died.

23 "In the resurrection, [therefore,] when they shall arise *from the dead*, whose wife of them will she be? for the seven had her *as their* wife." 24 Then Jesus answering, said to them, "Do ye not err concerning this matter, not knowing the scriptures, nor the power of God? 25 For when they shall arise from the dead, there will be neither marrying, nor giving in marriage: but they will be as the angels in heaven.

26 "But concerning the dead, that they shall rise, have ye not read in the book of Moses, how, at the bush, God spake to him, saying, 'I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?' 27 He is not the God of the dead, but of the living. Ye therefore greatly err."

28 Then one of the scribes approached, and, having heard them reasoning together, and perceiving that he had answered them well, asked him, "Which is the first commandment of all?" 29 And Jesus answered him, "The first commandment of all *is*, 'Hear, O Israel; The Lord *is* our God: the Lord is one: 30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' This is the first commandment. 31 And the second *is* like it, 'Thou shalt love thy neighbour as thyself.' There is none other commandment greater than these."

32 And the scribe said to him, "In truth, Master, thou hast said well: for there is one; and there is none other but he: 33 and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices." 34 And Jesus observing how discreetly he answered, said to him, "Thou art not far from the kingdom of God." And no one, after that, durst interrogate him.

35 Then, as Jesus was teaching in the temple, he asked

them, "How say the scribes that Christ is *the* son of David? 36 For David himself, speaking by a holy spirit, said, 'Jehovah said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.' 37 David [therefore] himself, calleth him Lord: how is he *then* his son?" And the common people heard him gladly.

38 Then he said to them, in his teaching, "Beware of the scribes, who like to walk in robes, 39 and *love* salutations in the market-places, and the chief seats in the synagogues, and the chief places at feasts: 40 who devour widows' houses, and for a show make long prayers: these will receive a greater punishment."

41 And Jesus sat over against the treasury, and beheld how the multitude cast money into the treasury: and many who were rich put in much. 42 And a certain [poor] widow came, and put in two mites, which make a farthing. 43 And having called his disciples, he said to them, "Verily I tell you, that this poor widow hath put in more than all who have put into the treasury: 44 for all *they* have contributed out of their abundance: but she out of her poverty hath given all that she had, *even* her whole living."

Ch. XIII. 1. And as he was going out of the temple, one of his disciples said to him, "Master! see! what large stones, and stately buildings!" 2 And Jesus answering, said to him, "Seest thou these great buildings? there will not be left one stone upon another, which will not be thrown down."

3 And as he was sitting upon the mount of Olives, over-against the temple, Peter, and James, and John, and Andrew, asked him privately, 4 "Tell us, when will these things be? and what *will* be the sign, when all these things are about to be accomplished? 5 And Jesus answering them, began to say, "Take heed that no one deceive you: 6 For many will come in my name, saying, 'I am *the person;*' and will deceive many.

7 "But when ye shall hear of wars, and rumours of wars, be not troubled: for *these things* must come to pass; but the end *will* not *be* yet. 8 For nation will rise against nation, and kingdom against kingdom: and there will be earthquakes in *many* places, and there will be famines [and tumults.] 9 These things *are* the beginnings of sorrows. But take ye heed to yourselves; for they will deliver you up to councils; and ye will be beaten in the synagogues, and ye will be brought before rulers and kings for my sake; for a testimony to them.

10 "The good tidings, however, must first be published among all nations. 11 But when they bring *you* and deliver you up, take no anxious thought before hand, what ye shall speak, [*nor meditate:*] but whatever shall be suggested to you, that moment, speak: for it is not ye that speak, but the holy

spirit. 12 Now the brother will deliver up the brother to death, and the father the child: and children will rise up against *their* parents, and will cause them to be put to death. 13 And ye will be universally hated on my account; but whosoever persevereth to the end, he shall be preserved.

14 "But when ye see the abomination of desolation, standing where it ought not, (Reader, attend!) then let those that are in Judea flee to the mountains: 15 and let not him that is on the house-top, go down into the house, nor enter, to take any thing out of his house. 16 Nor let him that is in the field, turn back to take up his mantle.

17 "But alas for them that are with child, and for them that give suck in those days. 18 And pray that [*your flight*] be not in winter. 19 For *in* those days will be affliction, such as hath not been from the beginning of the creation which God created, till now; no, nor will be. 20 And unless the Lord should shorten those days, no one could be preserved: but because of the elect, whom he hath chosen, he hath shortened those days.

21 "And then, if any one say to you, 'Lo, here *is* Christ;' [or,] 'Lo, there;' believe *it* not; 22 for false Christs and false prophets will rise, and will propose signs and wonders, to deceive, if *it were* possible, even the elect. 23 But take ye heed: lo, I have foretold you all things.

24 "But in those days, after that affliction, the sun will be darkened, and the moon will not give her light; 25 and the stars of heaven will fall, and the powers that *are* in the heavens will be shaken. 26 And then they will see the Son of man coming in the clouds, with great power and glory. 27 And then he will send [his] messengers, and will gather together his chosen, from the four winds, from the extremities of heaven and earth.

28 "But learn a parable from the fig-tree: when its branch is now tender, and putteth forth leaves, ye know that the summer is near: 29 so likewise when ye see these things accomplishing, know that *he* is near, *even* at the doors. 30 Verily I tell you, This generation will not pass away, till al these things be accomplished. 31 Heaven and earth will pass away; but my words cannot pass away.

32 "But of that day, or hour, none knoweth; no, not the angels in heaven, nor the Son; but the Father. 33 Take heed, watch, and pray; for ye know not when the time is.

34 As a man going abroad, on leaving his house, and giving authority to his servants, and to every one his work, commanded also the porter to watch. 35 So watch ye: for ye know not when the master of the house cometh; at evening, or at midnight, or at the cock crowing, or in the morning: 36

lest he come suddenly, and find you sleeping. 37 And what I say to you, I say to all: Watch.

CH. XIV. 1 NOW after two days, was the passover, and *the feast of* unleavened bread: and the chief-priests and the scribes were contriving how they might take him by stratagem, and kill him. 2 But they said, "Not during the festival; lest there be a disturbance among the people."

3 NOW on his being in Bethany, (in the house of Simon, *formerly* the leper,) as he was at table, a woman came, having an alabaster-box of the balsam of spikenard, which was very costly; and she brake open the box, and poured it out upon his head.

4 And there were some who felt indignation within themselves, and said, "Why is this waste of the ointment made? 5 For this balsam might have been sold for more than three hundred denarii, and have been given to the poor." And they murmured against her.

6 But Jesus said, "Suffer her: why do ye trouble her? She hath done a good deed toward me. 7 For ye have the poor with you always; and, whensoever ye will, ye can do them good; but me ye have not always. She hath done what she could: 8 she hath anointed my body, before hand, for *its* embalming. 9 Verily I tell you, Wheresoever this gospel shall be preached, throughout the whole world, *this* also, which she hath done, shall be spoken of, for a memorial of her."

10 THEN Judas Iscariot, one of the twelve, went to the chief-priests, to deliver him up to them. 11 Now on hearing this, they were glad, and promised to give him money. And he sought how he might conveniently deliver him up.

12 AND the first day of *the feast of* unleavened bread, when they killed the passover, his disciples said to him, "Where shall we go and prepare, that thou mayest eat the passover?" 13 Then he sent two of his disciples, and said to them, "Go into the city, and a man will meet you, carrying a pitcher of water: follow him. 14 And wheresoever he shall enter in, say to the owner of the house, 'The Teacher saith, Where is the guest-chamber, in which I may eat the passover with my disciples?' 15 And he will show you a large upper room, furnished [*and* prepared:] there make ready for us."

16 And his disciples went, and came to the city, and found as he had told them: and they made ready the passover.

17 And in the evening, he came with the twelve. 18 And as they were at table, and were eating, Jesus said, "Verily I tell you, that one of you, who is eating with me, will deliver me up." 19 And they began to be grieved, and to say to him, one by one, "Is it I?" [and another, "Is it I?"] 20 And he [answering,] said to them, "*It is* one of the twelve, who dippeth with me in the dish. 21 The Son of man goeth indeed, as it is written of him:

but alas for that man by whom the Son of man is delivered up! good were it for that man if he were not born."*

22 And as they were eating, Jesus, taking a loaf, and blessing *God*, he brake, and gave *it* to them, and said, "Take; this is my body." 23 And taking [the] cup, he gave thanks, and gave *it* to them: and all drank of it. 24 And he said to them, "This is my blood of the [*new*] covenant, which is shed for many. 25 Verily I tell you, that I shall drink no more of the produce of the vine, till that day, when I drink it anew in the kingdom of God."

26 And having recited a hymn, they went out to the the mount of Olives.

27 And Jesus said to them, "Ye will all be offended [*on account of me this night:*] for it is written, 'I will smite the shepherd, and the sheep will be scattered abroad.' 28 But after I am risen, I will go before you into Galilee." 29 Then Peter said to him, "Even though all *others* should be offended, yet *will* not I." 30 And Jesus said to him, "Verily I tell thee, that to-day, *even* on this very night, before the cock crow twice, thou wilt disown me thrice." 31 But he spake [*still the more*] vehemently, "If I must die with thee, I will in no wise disown thee." In like manner also, said they all.

32 And they came to a place which was named Gethsemané; and he said to his disciples, "Sit ye here, while I shall pray." 33 And he took with him Peter, and James, and John, and began to be greatly amazed, and depressed with anguish. 34 And he saith to them, "My soul is very sorrowful, even unto death: remain here, and watch."

35 And going a little forward, he threw himself on the ground, and prayed, that, if it were possible, the hour might pass away from him. 36 And he said, "Abba, (Father,) all things *are* possible to thee; take away this cup from me: yet not what I will, but what thou *wilt*." 37 And he returned and found them sleeping, and said to Peter, "Simon, sleepest thou? couldst thou not watch one hour? 38 Watch ye, and pray; that ye be not overcome by temptation. The spirit indeed *is* willing; but the flesh *is* weak."

39 And again going away, he prayed, using the same words. 40 And on returning, he [again] found them sleeping; for their eyes were heavy; and they knew not what to answer him. 41 And he came the third time, and said to them, "Do ye sleep on now, and take *your* rest? It is enough: the hour is come: behold, the Son of man is delivered up into the hands of sinners. 42 Arise, let us go; behold, he who delivereth me up is drawing near."

43 And immediately, while

* See note on Matt. xxvi. 24.

he was yet speaking, appeared Judas, [*who was*] one of the twelve, and with him a great multitude, with swords and clubs, from the chief-priests, and the scribes, and the elders. 44 Now the traitor had given them a token, saying, "Whomsoever I shall kiss, that is he: seize him, and lead *him* away safely." 45 He was no sooner come, than accosting *Jesus*, he said "Master, [Master,]" and kissed him. 46 Then they laid their hands on him, and seized him. 47 And one of those who stood by drew a sword, and struck a servant of the high-priest, and cut off his ear.

48 Then Jesus spake, and said to them, "Are ye come out as against a robber, with swords and clubs, to take me? 49 I was daily with you in the temple teaching, and ye did not arrest me: but hereby the scriptures are fulfilled." 50 Then deserting him, they all fled. 51 Now a certain youth followed him, having *only* a linen cloth cast about *his* naked *body;* and [*the young men*] seized him. 52 And he left the linen cloth, and fled [from them] naked.

53 AND they led Jesus away, to the high-priest; and all the chief-priests, and the elders, and the scribes, came together at his house. 54 And Peter followed him at a distance, even into the palace of the high-priest: and was sitting, together with the officers, and warming himself, at the fire. 55 And the chief-priests, and the whole sanhedrim, sought witness against Jesus to put him to death; and found *it* not. 56 For many bare false witness against him, but their testimonies were not sufficient.

57 And some rose up, and bare false witness against him, saying, 58 "We heard him say, I will destroy this temple which is made with hands, and within three days I will build another, made without hands." 59 But neither was their testimony sufficient. 60 Then the high-priest rose up in the midst, and asked Jesus, saying, "Answerest thou nothing? what is it which these witness against thee?" 61 But he kept silence, and answered nothing. Again, the high-priest interrogating him, said, "Art thou the Christ, the son of the Blessed One?" 62 And Jesus said, "I am: and ye will see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

63 Then the high-priest rent his clothes, and said, "What further need have we of witnesses? 64 Ye have heard the blasphemy: what is your opinion?" And they all pronounced him worthy of death. 65 Then some began to spit on him, and to cover his face, and buffet him, and to say to him, "Prophesy:" and the officers beat him with the palms of their hands.

66 NOW Peter being in the palace below, one of the maid-servants of the high-priest came; 67 and seeing Peter warming himself, she looked

on him, *and* said, "Thou also wast with Jesus of Nazareth." 68 But he denied *it*, saying, "I know not, nor understand what thou sayest." And he went out into the porch; and the cock crew.

69 And the maid seeing him again, she began to say to those who stood by, "This is *one* of them." 70 And he denied *it* again. And after a little *time*, those who stood by, again said to Peter, "Surely thou art *one* of them: for thou art also a Galilean, [*and thy speech showeth it.*"] 71 But he began to curse and to swear, that he knew not this man of whom they spake. 72 And a second time the cock crew. Then Peter recollected the words which Jesus said to him, "Before the cock crow twice, thou wilt deny me thrice." And reflecting thereon, he wept.

CH. XV. 1 AND immediately, in the morning, the chief-priests and the elders, and scribes, and the whole sanhedrim, after consulting together, bound Jesus, and took *him* away, and delivered *him* up to Pilate. 2 And Pilate asked him, "Art thou the king of the Jews?" And he answering, said to him, "Thou sayest *it*." 3 And the chief-priests accused him of many things. 4 Then Pilate asked him again, saying, "Answerest thou nothing? see how many things they witness against thee." 5 But Jesus no longer answered any thing: so that Pilate was surprized.

6 Now at *that* festival, *it was his custom* to release to them a prisoner, whomsoever they desired. 7 And there was *a man*, named Barabbas, who lay bound with those that had made insurrection with him, *men* who had committed murder in the insurrection. 8 And with clamour the multitude began to demand *that he would do* as he had always done for them.

9 Then Pilate answered them, saying, "Will ye that I release to you the king of the Jews?" 10 (For he knew that through envy the, chief-priests had delivered him up.) 11 But the chief-priests stirred up the people *to ask*, that he would rather release Barabbas to them. 12 And Pilate speaking again, said to them, "What will ye then that I should do *to him* whom ye call the king of the Jews?" 13 And they cried out again, "Crucify him."

14 Then Pilate said to them, "But what evil hath he done?" And they cried out exceedingly, "Crucify him." 15 So Pilate, willing to content the people, released Barabbas to them; and, having scourged Jesus, he delivered him up to be crucified.

16 And the soldiers led him away into the hall, called Prætorium; and they called together the whole band: 17 and they clothed him with purple, and platted a crown of thorns, and put it about his *head*: 18 and they began to salute him, "Hail, king of the Jews." 19 And they struck him on the head with a reed, and spat on

him, and, bowing *their* knees, did him obeisance. 20 And having derided him, they stripped him of the purple, and put [his own] clothes on him; and led him out to crucify him.

21 And they constrained one Simon, a Cyrenian, (the father of Alexander and Rufus,) who passed by, coming from the country, to bear his cross. 22 And they brought him to a place *called* Golgotha; which is, being interpreted, A place of sculls. 23 And they gave him to drink, wine mingled with myrrh: but he received *it* not.

24 And having crucified him, they parted among them his garments; casting lots for them, what every man should take. 25 And it was the third hour, when they crucified him. 26 And the inscription of his accusation was written over; The King of the Jews. 27 And with him they crucified two robbers; one on his right hand, and another on his left. 28 [*And the scripture was fulfilled, which saith, "And he was numbered among transgressors."*]

29 And those who passed by reviled him, shaking their heads, and saying, "Ah, thou that destroyest the temple, and buildest *it* in three days, 30 save thyself, and come down from the cross." 31 In like manner also, the chief-priests, and the scribes, amongst themselves, deriding *him*, said, "He saved others; himself he cannot save. 32 Let the Christ, the king of Israel, come down now from the cross, that we may see and believe." And those who were crucified with him reproached him.

33 And the sixth hour being come, there was darkness over the whole land, till the ninth hour. 34 And *at* the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, My God, My God, wherefore hast thou forsaken me? 35 And some of those who stood by, hearing *it*, said, "Behold he calleth for Elijah." 36 And one ran, and filled a sponge with vinegar, and put *it* on a reed, and gave him to drink, saying, "Forbear; let us see whether Elijah will come to take him down."

37 Then Jesus, sending forth a loud cry, expired.

38 And the veil of the temple was rent in two, from the top to the bottom. 39 And the centurion, who stood by over against him, observing that he thus cried out, and expired, said, "Truly this man was the son of a god."

40 And there were also women, beholding at a distance; among whom were Mary Magdalene, and Mary the mother of James the younger, and of Joses, and Salomé; 41 (now these, when he was in Galilee, followed him also, and ministered unto him;) and many other women, who came up with him to Jerusalem.

42 And evening being now come, (because it was the *day of* preparation, that is, the day before the sabbath,) 43 Joseph

of Arimathea, a senator of rank, and who also, himself, expected the reign of God, came, and courageously went in to Pilate, and asked for the body of Jesus. 44 And Pilate wondered that he was already dead: and he called to him the centurion, and asked him whether he had been dead any time.

45 And being informed by the centurion, he gave the body to Joseph: 46 who bought linen, and took him down, and wrapped *him* in the linen, and laid him in a tomb which had been hewn out of a rock, and rolled a stone to the entrance of the tomb. 47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

CH. XVI. 1 AND the sabbath being past, Mary Magdalene, and Mary *the mother* of James, and Salomé, bought sweet spices, that they might go and embalm him.

2 And very early in the morning of the first *day* of the week, they came to the tomb at the rising of the sun. 3 And they said amongst themselves, "Who shall roll away the stone for us, from the entrance of the tomb?" 4 (For it was very large.) But looking, they saw that the stone was rolled away. 5 And they entered into the tomb, and saw a young man sitting on the right side, clothed in a white robe; and they were terrified.

6 And he said to them, "Be not terrified: ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here; see the place where they laid him. 7 But go, tell his disciples, and Peter, that he will go before you into Galilee: there ye shall see him, as he said to you." 8 And they went out, and fled from the tomb; for trembling and consternation had seized them; but said nothing to any one; for they were afraid.

9 * [*NOW* Jesus *having arisen early* on *the first* day *of the week, appeared first to Mary Magdalene, out of whom he had cast seven demons.* 10 *She went and told those that had been with him, as they mourned and wept.* 11 *But hearing that he was alive, and had been seen by her, they did not believe* it.

12 *And after that, he appeared in another form, unto two of them, as they were walking, and going into the country.* 13 *But on their returning* and *telling* it *to the rest: neither did they believe them.*

14 *Afterwards he appeared to the eleven themselves, as they were eating, and upbraided them with their incredulity and obstinacy, because they believed not those who had seen him, after he was risen.*

15 *And he said to them,* "*Go ye into all the world, and proclaim the good tidings to the whole creation.* 16 *He who believeth,*

* Many copies omit the twelve last verses of this chapter; probably, as Jerom says, because they were thought to be irreconcileable with the other accounts of our Lord's resurrection.

and is baptized, shall be saved ; but he who believeth not shall be condemned.* 17 *And these signs shall follow those who believe: In my name they shall cast out demons; they shall speak in new languages;* 18 *they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall cure the sick, by laying their hands upon them."*

19 *SO then, after the Lord had spoken to them, he was taken up into heaven, and sat on the right hand of God.* 20 *And as for them, they went forth, and proclaimed the tidings every where; the Lord working with them, and confirming the word by signs following.*]

THE GOSPEL ACCORDING TO LUKE.

CHAP. I.

1 SINCE many have undertaken to prepare an account of those things which are fully believed amongst us; 2 according as those delivered them to us, who from the beginning were eye-witnesses, and ministers of the Word; 3 it hath seemed good to me also, having gained exact knowledge of all things from the first, to write *them* to thee in order, most excellent Theophilus; 4 that thou mayest know the certainty of those things, in which thou hast been instructed.

5 *IN the days of Herod, the king of Judea, there was a certain priest named Zachariah, of the course† of Abijah: and his wife* was *of the daughters of Aaron, and her name* was *Elizabeth.* 6 *And they were both righteous in the sight of God, walking in all the commandments and ordinances of the Lord without blame.* 7 *And they had no child, because Elizabeth was barren; and they were both far advanced in years.*

8 *And it came to pass that, while he executed the priest's office before God in the order of his course,* 9 *according to the custom of the priesthood, his lot was to go into the temple of the Lord and to burn incense.* 10 *And the whole multitude of the people were praying without, at the time of incense.* 11 *And there appeared to him an angel of the Lord,*

* "He, who professes faith in me, shall be admitted to the privileges of the christian community: he, who does not believe, shall remain under all the disadvantages of a heathen state." Im. Ver. Note.

† "It appears from a comparison of 1 Chron. xxiv. 19, with chap. ix. 27, and with 2 Chron. xxiii. 8, and 2 Kings, xi. 5—7, that these *courses* of the Priests were *weekly*, or of *seven* days each, and began and ended on the Sabbath." Parkhurst.

standing on the right hand of the altar of incense. 12 *And Zacharias was troubled at the sight, and fear fell upon him.*

13 *But the angel said to him, "Fear not, Zacharias: for thy prayer hath been heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.* 14 *And thou shalt have joy and gladness; and many shall rejoice at his birth.* 15 *For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with a holy spirit, even from his birth.* 16 *And many of the sons of Israel he shall turn to the Lord their God.* 17 *Moreover he shall go before* them, *in the sight* of God,* *with the spirit and power of Elijah, to turn the hearts of the fathers to* their *children, and the disobedient by the wisdom of the righteous; to make ready for the Lord a prepared people."*

18 *And Zacharias said to the angel, "By what shall I know this? for I am an old man, and my wife* is *far advanced in years."* 19 *And the angel answering, said to him, "I am Gabriel, who attend in the presence of God; and I am sent to speak to thee, and to tell thee these glad tidings.* 20 *And, behold, thou shalt be dumb, and not able to speak, until the day in which these things will be performed; because thou hast not believed my words; which shall be fulfilled in their season."*

21 *Now the people were expecting Zacharias, and wondered that he tarried so long in the temple.* 22 *And on his coming out, he could not speak to them: and they perceived that he had seen a vision in the temple: for he made signs to them, and remained speechless.* 23 *And it came to pass as soon as the days of his ministration were accomplished, he returned home.*

24 *And after those days his wife Elizabeth conceived, and she concealed herself five months, saying,* 25 *"The Lord hath thus dealt with me, in the days wherein he hath looked on me, to take away my reproach among men."*

26 *And in the sixth month, the angel Gabriel was sent from God, to a city of Galilee, named Nazareth,* 27 *to a virgin espoused to a man named Joseph, of the house of David; and the virgin's name* was *Mary.* 28 *And the angel coming to her, said, "Hail, highly favoured* virgin: *the Lord* be *with thee: [blessed* art *thou among women."]*

29 *And she was much troubled at his saying, and considered what kind of salutation this could be.* 30 *And the angel said to her, "Fear not, Mary: for thou hast found favour with God.* 31 *And behold, thou shalt conceive and bring forth a son, and shalt call his name* JESUS. 32 *He shall be great, and shall be called a Son of the Most High: and the Lord God shall give to him the throne of his father David:* 33 *and he shall reign over the house of Jacob to the ages; and of his reign there shall be no end."*

34 *Then said Mary to the angel, "How can this be, since I*

* Gr. "And he shall proceed in his sight." See ver. 6, 15, 19, and 75.

know not a man?" 35 *And the angel answering, said to her, "A holy spirit shall come upon thee, and a power of the Most High shall overshadow thee: and therefore* thy *offspring* will be *holy,* and *shall be called a son of God.* 36 *And, behold, thy kinswoman Elizabeth, she also hath conceived a son, in her old age: and this is the sixth month with her that was called barren.* 37 *For with God nothing is impossible.*" 38 *Then Mary said,* "*Behold the servant of the Lord; be it unto me according to thy word.*" *And the angel departed from her.*

39 *And Mary arose in those days, and went into the mountainous country with haste, to a city of Judea,* 40 *and entered into the house of Zachariah, and greeted Elizabeth.* 41 *And it came to pass that, when Elizabeth heard the greeting of Mary, the babe leaped in her womb: and Elizabeth was filled with a holy spirit,* 42 *and spake out with a loud voice, and said,* "*Blessed* art *thou among women; and blessed* is *the fruit of thy womb.* 43 *And whence* is *this to me, that the mother of my Lord should come to me?* 44 *For, lo, as soon as the voice of thy greeting sounded in mine ears, the babe leaped in my womb for joy.* 45 *And happy* is *she who believed that there would be a fulfilment of those things which were told her from the Lord.*"

46 *Then Mary said,* "*My soul magnifieth the Lord;* 47 *and my spirit rejoiceth greatly in God, my Saviour.* 48 *For he hath regarded the humble state of his servant: for, behold, henceforth all generations will pronounce me happy.* 49 *For he that is mighty hath done to me great things; and holy* is *his name;* 50 *and his mercy* is *on those who fear him, to all generations.* 51 *He showeth strength with his arm: he scattereth those who are proud in the imagination of their hearts.* 52 *He putteth down the mighty from* their *thrones; and exalteth those of humble state.* 53 *He filleth the hungry with good things; and the rich he sendeth away empty.* 54 *He supporteth Israel his servant, remembering mercy,* 55 (*as he promised to our fathers,*) *towards Abraham, and his race to the age.*" 56 *And Mary abode with* Elizabeth *about three months, and returned home.*

57 *NOW Elizabeth's full time came, that she should be delivered; and she brought forth a son.* 58 *And her neighbours and her kindred heard that the Lord had shown her great kindness; and they rejoiced with her.* 59 *And it came to pass, on the eighth day, that they came to circumcise the child; and would have called him Zachariah, after the name of his father.* 60 *But his mother speaking, said,* "*Not* so; *but he shall be called John.*" 61 *And they said to her,* "*There is no one among thy kindred called by this name.*"

62 *Then they made signs to his father, how he would have him named.* 63 *And he beckoned for a writing-tablet, and wrote, saying,* "*His name is John.*" *And all wondered.* 64 *And forthwith his mouth was opened, and his tongue* loosed, *and he spake, and blessed God.* 65 *And fear came*

on all who dwelt round about them: and all these things were reported throughout all the mountainous country of Judea. 66 *And all those that heard* them, *laid* them *up in their hearts, saying,* "*What kind of child will this be?*" *And the hand of the Lord was with him.*

67 *And his father Zachariah was filled with a holy spirit, and prophesied; saying,* 68 "*Blessed be the Lord, the God of Israel; for he hath regarded, and wrought redemption for his people;* 69 *and hath raised up a horn of salvation for us, in the house of his servant David;* 70 (*as he spake by the mouth of his holy prophets, from the commencement of the age:*) 71 even *salvation from our enemies, and from the hand of all that hate us;* 72 *to perform the* work of *mercy* promised *to our fathers, and to remember his holy covenant;* 73 according *to the oath which he sware to our father Abraham, that he would grant unto us,* 74 *that we, being delivered out of the hands of our enemies, should serve him without fear,* 75 *by holiness and righteousness in his sight, all our days.*

76 "*And thou, child, shalt be called a prophet of the Most High: for thou shalt go before the face of the Lord, to prepare his ways;* 77 *to give knowledge of salvation to his people, by remission of their sins,* 78 *through the tender mercy of our God,* 79 *by which the day-spring hath visited us, to shine from on high, upon those who sit in darkness and* in *the shadow of death, to guide our feet in the way of peace.*"

80 *And the child grew, and was strengthened in spirit, and was in the deserts till the day of his public appearance to Israel.*

CH. II. 1 *NOW it came to pass in those days, that there went out a decree from Cesar Augustus, that all the earth* should be enrolled.* 2 (*This was the first enrolment of Cyrenius,* afterward *governor of Syria.*) 3 *And all went to be enrolled, every one to his own city.* 4 *And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, (because he was of the house and family of David,)* 5 *to be enrolled with Mary, his espoused wife,* then *great with child.*

6 *And it came to pass, while they were there, the days were accomplished that she should be delivered.* 7 *And she brought forth her first-born son, and swathed him, and laid him in a manger; because there was no room for them in the inn.*

8 *Now there were in the same country shepherds abiding in the field, and keeping night watches over their flock.* 9 *And behold, an angel of the Lord came upon them, and the glory* [*of the Lord*] *shone round about them: and they were greatly terrified.* 10 *And the angel said to them,* "*Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people:* 11 *for unto you is born this day, in the city of*

* Των οικουμενην *the inhabited earth*; i. e. the Roman empire.

David, a saviour, who is Christ the *Lord.* 12 *And this* shall be *to you a sign; ye will find a babe swathed,* and *laid in a manger.*" 13 *And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,* 14 "*Glory to God in the highest, and on earth peace, good will towards men.*"

15 *And it came to pass, when the angels were gone away from them, into heaven, that the shepherds said to one another,* "*Let us now go to Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.*" 16 *And they went with haste, and found Mary and Joseph, and the babe lying in a manger.* 17 *And having seen* it *they declared what had been told them concerning this child.* 18 *And all that heard* it *wondered at those things which were told them by the shepherds.* 19 *But Mary kept all these things* in memory, *considering* them *in her heart.* 20 *And the shepherds returned, glorifying and praising God for all things which they had heard and seen, as it had been told them.*

21 *And when eight days were accomplished for the circumcising of the child, his name was called* Jesus; *the name given* to him *by the angel, before he was conceived in the womb.*

22 *And when the days of their purification were accomplished, according to the law of Moses,* his parents *brought him to Jerusalem, to present* him *to the Lord;* 23 (*as it is written in the law of the Lord:* "*Every male, who* first *openeth the womb, shall be called holy to the Lord;*") 24 *and to offer a sacrifice, according to that which is said in the law of the Lord;* "*A pair of turtle-doves, or two young pigeons.*"

25 *And, behold, there was a man in Jerusalem, whose name* was *Simeon; and this man* was *righteous and religious, looking for the consolation of Israel: and a holy spirit was upon him.* 26 *And it was revealed to him by the holy spirit, that he should not see death before he had seen the Lord's Anointed.* 27 *And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him according to the custom of the law,* 28 Simeon *took him up in his arms, and blessed God, and said,* 29 "*O sovereign Lord, now dost thou dismiss thy servant in peace, according to thy word:* 30 *for mine eyes have seen thy salvation,* 31 *which thou hast prepared before the face of all people;* 32 *a light to be revealed to the gentiles, and the glory of thy people Israel.*"

33 *And his father and mother wondered at those things which were spoken of him.* 34 *And Simeon blessed them; and said to Mary his mother,* "*Lo, this* child *is appointed for the fall and rising again of many in Israel; and for a sign* which will be *spoken against;* 35 (*yea a sword will pierce through thine own soul also;*) *so that the thoughts of many hearts will be revealed.*"

36 *And there was one Anna, a prophetess, the daughter of Pha-*

nuel, of the tribe of Asher: (she was far advanced in years, and had lived with a husband seven years from her virginity: 37 *and she* was now *a widow of about eighty-four years, who departed not from the temple, but served* God *with fastings and prayer night and day:)* 38 *she also came upon them at the same time, and gave thanks to the Lord, and spake of* the child *to all those who looked for redemption in Jerusalem.*

39 *And having performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.*

40 *And the child grew and was strengthened* [in spirit,] *being filled with wisdom: and the favour of God was upon him.*

41 *NOW his parents went to Jerusalem every year, at the feast of the passover.* 42 *And when he was twelve years old, after they had gone up* [to Jerusalem] *according to the custom of the feast, and had fulfilled the days;* 43 *as they returned, the child Jesus remained in Jerusalem, and Joseph and his mother knew* it *not:* 44 *but, supposing him to be in the company, they went a day's journey: and they sought him among* their *kindred and acquaintance:* 45 *but not finding* him, *they returned to Jerusalem, seeking him.* 46 *And it came to pass that, after three days, they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions.*

47 *And all that heard him were astonished at his understanding and answers.* 48 *And* his parents *seeing him, they were amazed: and his mother said to him, "Child, why hast thou done thus to us? behold, thy father and I have sought thee sorrowing."* 49 *And he said to them, "How is it that ye sought me? knew ye not that I must needs be in my Father's house?"* 50 *But they understood not the thing which he spake to them.* 51 *And he went down with them,* [*and came*] *to Nazareth, and was subject to them: and his mother kept all these things in her her heart.* 52 *And Jesus advanced in wisdom and stature, and in favour with God and men.*

CH. III. 1 NOW in the fifteenth year of the reign of Tiberius Cesar, (Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias tetrarch of Abilene, 2 Annas and Caiaphas being high-priests,) the word of God came to John, the son of Zachariah, in the desert.

3 And he came into all the country *about* Jordan, publishing the baptism of reformation, for the remission of sins: 4 as it is written in the book of the words of the prophet Isaiah, [*who saith,*] "The voice of one crying in the desert, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked *places* shall be made straight, and the rough ways shall be

made smooth: 6 and all flesh shall see the salvation of God."

7 Then he said to the multitudes that went forth to be baptized by him, "O brood of vipers, who hath prompted you to flee from the impending vengeance? 8 Produce then, the proper fruits of reformation; and say not within yourselves, 'We have Abraham *for our* father:' for I assure you, that of these stones God is able to raise up children to Abraham.

9 "And already the axe also lieth at the root of the trees; every tree therefore which produceth not good fruit is cut down, and cast into the fire." 10 And the multitudes asked him, saying, "What then shall we do?" 11 And he answering, said to them, "He that hath two coats, let him give to him that hath none; and he that hath food, let him do in like manner." 12 Then came publicans also to be baptized, and said to him, "Teacher, what shall we do?" 13 And he said to them, "Exact no more than that which is appointed to you." 14 And the soldiers also asked him, saying, "And what shall we do?" And he said to them, "Take by violence from no one, and accuse not *any* falsely; and be content with your wages."

15 And the people were in expectation, and all *men* reasoned in their hearts, concerning John, whether he were the Christ *or not;* 16 *but* John spake to *them* all, saying, "I indeed baptize you in water, but one mightier than I cometh, the latchet of whose sandals I am not worthy to unloose: he will baptize you in a holy spirit, and fire: 17 whose winnowing-shovel *is* in his hand, and he will thoroughly cleanse his floor, and will gather the wheat into his granary; but will consume the chaff in unquenchable fire." 18 And many other glad tidings also he published to the people, exhorting *them*.

19 But Herod the tetrarch, being reproved by him about Herodias his brother's wife, and about all the evil things which Herod had done, 20 added this likewise to all, that he confined John in prison.

21 NOW it came to pass when all the people were baptized, that Jesus also having been baptized, and praying, the heaven was opened; 22 and the holy spirit descended in a bodily appearance, like a dove, upon him; and a voice came from heaven, [*saying*,] "Thou art my beloved son; in thee I am well pleased."

23 AND Jesus himself began to be about thirty years of age; being (as was allowed by law) the son of Joseph,* *the son* of Heli, 24 *the son* of Matthat, *the son* of Levi, *the son* of Melchi, *the son* of Janna, *the son* of Joseph, 25 *the son* of Mattathiah, *the son* of Amos, *the son* of Nahum, *the son* of Esli, *the son* of Naggé, 26 *the son* of Maath,

* Griesbach has mentioned no less than eight different readings to this verse, which circumstance shows that its sense has been a matter of doubt.

the son of Mattathiah, *the son* of Semei, *the son* of Joseph, *the son* of Judah, 27 *the son* of Joanna, *the son* of Rhesa, *the son* of Zerubbabel, *the son* of Salathiel, *the son* of Neri, 28 *the son* of Melchi, *the son* of Addi, *the son* of Cosam, *the son* of Elmodam, *the son* of Er, 29 *the son* of José, *the son* of Eliezer, *the son* of Jorim, *the son* of Matthat, *the son* of Levi, 30 *the son* of Simeon, *the son* of Judah, *the son* of Joseph, *the son* of Jonan, *the son* of Eliakim, 31 *the son* of Melea, *the son* of Menan, *the son* of Mattatha, *the son* of Nathan, *the son* of David, 32 *the son* of Jessé, *the son* of Obed, *the son* of Booz, *the son* of Salmon, *the son* of Naasson, 33 *the son* of Aminadab, *the son* of Aram, *the son* of Hezron, *the son* of Phares, *the son* of Judah, 34 *the son* Jacob, *the son* of Isaac, *the son* of Abraham, *the son* of Terah, *the son* of Nahor, 35 *the son* of Serug, *the son* of Reu, *the son* of Peleg, *the son* of Eber, *the son* of Salah, 36 *the son* of Cainan, *the son* of Arphaxad, *the son* of Shem, *the son* of Noah, *the son* of Lamech, 37 *the son* of Methuselah, *the son* of Enoch, *the son* of Jared, *the son* of Mahalaleel, *the son* of Cainan, 38 *the son* of Enoch, *the son* of Seth, *the son* of Adam, *the son* of God.*

CH. IV. 1 NOW Jesus returned from Jordan, full of a holy spirit, and was led by the spirit into the desert forty days, being tempted by an impostor.† 2 And in those days he ate nothing; and, they being ended, [*afterward*] he was hungry. 3 And *the impostor* said to him, "If thou be a son of God, command that this stone become a loaf."

4 And Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every thing which God pleaseth.'"‡ 5 And [*the impostor*] brought him to a high mountain, and showed him all the kingdoms of the earth, in a moment of time. 6 And the impostor said to him, "All this power I will give thee, and the glory of them: for it is delivered to me, and to whomsoever I will I give it. 7 If, therefore, thou wilt worship me, all shall be thine." 8 And Jesus answering him, said, "It is written, 'Thou shalt worship the Lord thy God, and thou shalt serve him only.'"

9 And *the impostor* brought him to Jerusalem, and set him on the battlement of the temple, and said to him, "If thou be a son of God, cast thyself down from this place: 10 for it is written, 'He shall give his angels charge over thee, to preserve thee: 11 and [*that*] on *their* hands they shall support thee, lest thou strike thy foot against a stone.'" 12 And Jesus answering, said to him, "It

* The copies vary much in the order of the names, and the Cambridge manuscript contains the same genealogy here as in Matthew.

† A visionary scene; supernaturally presented to the mind of Christ, to instruct him in the proper use of his miraculous powers. See note on Matt. iv. 1.

‡ Gr. "Every word of God."

is commanded, 'Thou shalt not tempt the Lord thy God.'" 13 And the impostor having ended all *his* temptations, departed from him for a time.

14 And Jesus returned, with the power of the spirit, into Galilee; and there went out a fame of him through all the country round about. 15 And he taught in their synagogues, being glorified by all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he entered into the synagogue on the sabbath; and stood up to read. 17 And the book of the prophet Isaiah was delivered to him. And, having opened the book, he found the place where it was written, 18 "The spirit of the Lord *is* upon me, inasmuch as he hath anointed me to publish glad tidings to the poor; he hath sent me to proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty those that are bruised, 19 to proclaim the acceptable year of the Lord."

20 And he closed the book, and gave *it* again to the attendant, and sat down. And the eyes of all those who were in the synagogue were fastened on him. 21 Then he began to say to them, "To-day this scripture is fulfilled in your ears." 22 And all gave him their testimony, and wondered at the gracious words which proceeded out of his mouth, and said, "Is not this the son of Joseph?" 23 And he said to them, "Ye will surely say to me this proverb, 'Physician, heal thyself:' whatsoever things we have heard done in Capernaum, do here also in thine own country."

24 He said also, "Verily, I tell you, No prophet is acceptable in his own country. 25 But I tell you of a truth, There were many widows in Israel, in the days of Elijah; when the heaven was shut up for three years and six months, when there was a great famine throughout all the land; 26 but to none of them was Elijah sent, except to a widow woman at Serepta, *a city* of Sidon. 27 And there were many lepers in Israel, in the time of the prophet Elisha; and none of them was cleansed, except Naaman the Syrian."

28 And all in the synagogue, having heard these things, were filled with wrath; 29 and rose up, and drove him out of the city, and led him to the brow of the hill on which their city was built, that they might cast him down headlong. 30 But he passed through the midst of them, and departed.

31 And he went down to Capernaum, a city of Galilee; and taught them on the sabbath. 32 And they were amazed at his doctrine: for his word was with authority. 33 And there was a man in the synagogue who had a spirit of an impure demon;* 34 and he cried out with a

* He was raving mad, and fancied himself possessed by a demon; which was the current opinion of the age. He believed, as many then did, that Jesus was the Messiah, or a great prophet; and addresses him as such: and Jesus replies to him in the popular language, in conformity to the ideas and feelings of the maniac. See Farmer on Demon. c. ii. sec. 1.

loud voice, saying, "Ah! Jesus! Nazarene! what hast thou to do with us? Art thou come to destroy us? I know thee, who thou art; the holy one of God."

35 Then Jesus rebuked him, saying, "Be silent, and come out of him." And the demon having thrown him in the midst, came out of him, and hurt him not. 36 And all were struck with astonishment, and spake among themselves, saying, "What word *is* this? for with authority and power he commandeth the impure spirits, and they come out." 37 And a report went abroad into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house. Now the mother of Simon's wife was seized with a great fever; and they besought him for her. 39 And he stood over her, and rebuked * the fever; and it left her: and forthwith she arose and ministered to them.

40 Now at the setting of the sun, all those who had any sick of whatsoever disease, brought them to him: and he laid his hands on every one of them, and cured them. 41 And demons also came out of many, crying out, and saying, "Thou art the Son of God." But he rebuked them, and suffered them not to say that they knew he was the Christ.

42 And when it was day, going out, he retired into a desert place; and the multitudes sought him and came to him, and urged him not to depart from them. 43 But he said to them, "I must publish the good tidings of the reign of God to other cities also: because for this *purpose* I am sent." 44 And *accordingly* he preached in the synagogues of Galilee.

CH. V. 1. NOW it came to pass when the multitude pressed on him to hear the word of God, he stood by the lake of Gennesaret, 2 and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and besought him that he would launch out a little from the land. And sitting down, he taught the multitudes out of the ship. 4 And having ceased speaking, he said to Simon, "Launch out into the deep, and let down your nets for a draught." 5 And Simon answering, said to him, "Master, we have laboured during all the night, and have taken nothing: nevertheless, at thy word I will let down the net."

6 And having done this, they enclosed such a multitude of fish, that the net began to break. 7 And they beckoned to *their* partners in the other ship to come and help them. And they came, and laded both the ships,

* It is here said that Christ "rebuked the fever;" but no one ever supposed a fever an intelligent agent; he also "rebuked them," *the demons*, but, unless we include the person of the demoniac, we have no more reason to suppose them to be intelligent than the fever.

so that they were near sinking. 8 Now when Simon Peter saw *it*, he fell down at the knees of Jesus, saying, "Depart from me, Master, for I am a sinful man."

9 For the draught of fish which they had taken, had filled him and all that were with him, with astonishment; 10 particularly James and John, *the* sons of Zebedee, who were partners with Simon. And Jesus said to Simon "Fear not; henceforth thou shalt catch men." 11 And having brought their ships to land, they left all, and followed him.

12 And it being near one of *their* cities, lo, a man full of leprosy, on *his* seeing Jesus, fell on *his* face, and entreated him, saying, "Master, if thou wilt, thou canst cleanse me." 13 And *Jesus* extending his hand, touched him, saying, "I will: Be thou cleansed." And immediately the leprosy departed from him. 14 And he commanded him to tell no one: but, *said he*, "go *and* show thyself to the priest, and offer for thy cleansing as Moses commanded; for a testimony to them." 15 But the report concerning him went abroad *so much* the more: and great multitudes came together to hear, and be cured [*by him*] of their infirmities. 16 But he withdrew into desert places, and prayed.

17 And it came to pass, on one of these days, as he was teaching, that there were Pharisees and teachers of the law sitting by, who had come from every village of Galilee, and *from* Judea, and Jerusalem; and the power of the Lord was *present* to heal them. 18 And, behold, *there were* men bringing on a bed a man who was sick with the palsy: and they sought how to bring him in, and to place *him* in his sight. 19 But finding no way to bring him in, because of the crowd, they went up to the roof, and let him down through the tiling, with *his* couch, into the midst, before Jesus. 20 And seeing their faith, he said, "Man, thy sins are forgiven thee."

21 Then the scribes and the Pharisees began to reason, saying, "Who is this that speaketh blasphemies? Who can forgive sins, but God alone?" 22 But when Jesus perceived their reasonings, he addressed them and said, "Why reason ye in your hearts? 23 Which is easier? to say, 'Thy sins are forgiven thee?' or to say, 'Arise and walk?' 24 But that ye may know that the Son of man hath power on earth to forgive sins, (he said to the paralytic,) 'I say to thee, Arise, and take up thy couch, and go home.'" 25 And rising up instantly before them, he took up that whereon he lay, *and* departed to his house, glorifying God. 26 And amazement struck all, and they glorified God, and were filled with fear, saying, "We have seen strange things to-day."

27 And after these things *Jesus* went forth and saw a publican, named Levi, sitting at the toll-office: and he said to

him, "Follow me." 28 And forsaking all, he rose up, *and* followed him.

29 And Levi made him a great feast, in his own house: and there was a great multitude of publicans, and of others, who were at meat with them. 30 But the scribes and the Pharisees among them murmured against his disciples, saying, "Why do you eat and drink with the publicans and sinners?" 31 And Jesus answering, said to them, "The whole need not a physician; but the sick. 32 I came not to call the righteous to a reformation, but sinners."

33 And some said to him, "Why do the disciples of John fast often, and make prayers; and in like manner *the disciples* of the Pharisees: but thine eat and drink?" 34 And he said to them, "Can ye make the companions of the bridegroom to fast while the bridegroom is with them? 35 But the days will come when the bridegroom shall be taken from them: then they will fast in those days."

36 And he spake also a parable to them: "No one putteth a piece of a new garment upon an old one: otherwise, both the new maketh a rent, and [*the piece*] that was *taken* from the new agreeth not with the old 37 And no one putteth new wine into old *leathern* bottles: otherwise, the new wine will burst the bottles, and be spilled, and the bottles will be destroyed. 38 But new wine must be put into new bottles; [and both will be preserved.] 39 No one also, having drunk old *wine*, immediately desireth new: for he saith 'The old is better.'"

CH. VI. 1 AND it came to pass on the first sabbath* after the second *day of unleavened bread*, that he went through the corn-fields: and his disciples plucked the ears of corn, and ate, rubbing *them* with *their* hands. 2 But some of the Pharisees said [to them,] "Why do ye that which it is not lawful to do on the sabbath?" 3 And Jesus answering, said to them, "Have ye not even read what David did, when *both* he himself and those that were with him hungered: 4 How he entered into the house of God, and [took, and] ate the loaves of the presence, and gave also to those that were with him: which it is not lawful for any to eat, except the priests?" 5 And he said to them, "The Son of man is Lord even of the sabbath."

6 "AND it came to pass, on another sabbath also, that he entered into the synagogue and taught: and a man was there, whose right hand was withered: 7 and the scribes and the Pharisees watched him, *to see* whether he would heal on the sabbath; that they might find an accusation against him. 8 But he knew their thoughts, and said to the man that had the

* On the sabbath called second-prime, Campbell. The sense of the original is very obscure. Some good copies omit the word δευτεροπρωτῳ *first after the second.*

withered hand, "Arise, and stand in the midst." And he arose, and stood.

9 Then Jesus said to them, "I will ask you 'What is lawful on the sabbath? to do good or to do evil? to save life, or to kill?'" 10 And having looked round about on them all, he said to *him*, "Stretch forth thy hand." And he did *so:* and his hand was restored [as the other]. 11 And they were filled with madness; and consulted with one another what they should do to Jesus.

12 And it came to pass, in those days, *that* he retired to a mountain to pray; and continued all night in prayer to God. 13 And when it was day, he called to him his disciples: and from them he chose twelve, whom he also named apostles: 14 (Simon whom he had also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; 15 Matthew and Thomas; James *the son* of Alpheus, and Simon called Zelotes; 16 Judas *the brother* of James, and Judas Iscariot, who also was a traitor;) 17 and he came down with them, and stood in the plain; and *there was* a multitude of his disciples, and a great number of the people, from all Judea, and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him, and to be cured of their diseases; 18 and those that were troubled by impure spirits: and they were healed. 19 And the whole multitude sought to touch him: for a power went out from him, and healed *them* all.

20 Then lifting up his eyes on his disciples, he said, 21 "Happy ye poor; for yours is the kingdom of God. 22 Happy ye that hunger now; for ye shall be filled. Happy ye that weep now; for ye shall laugh. Happy are ye, when men shall hate you, and when they shall separate you *from them*, and shall reproach and defame you, for the sake of the Son of man. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven; for in like manner did their fathers treat the prophets.

24 "But alas for you *that are* rich! for ye have received your comfort. 25 Alas for you *that are* full! for ye shall hunger. Alas [for you] that laugh now! for ye shall mourn and weep. 26 Alas *for you*, when men shall speak well of you! for in like manner did their fathers to the false prophets.

27 "But I say to you that hear; Love your enemies; do good to those that hate you, 28 bless those that curse you, and pray for those that injuriously treat you. 29 To him who smiteth thee on the one cheek, offer the other also: and from him who taketh away thy mantle, withhold not *thy* coat also. 30 And give to every one who asketh of thee; and of him that taketh away *what is* thine, ask it not again. 31 And as ye would that men should do to you, do ye also to them, in like manner.

32 "And if ye love those

who love you, what thanks have ye? for sinners, also, love those who love them. 33 And if ye do good to those who do good to you, what thanks have ye? for sinners, also, do the same. 34 And if ye lend *to those* from whom ye hope to receive, what thanks have ye? for sinners, also, lend to sinners, that they may receive *an* equal *return*. 35 But love your enemies; and do good, and lend, hoping for nothing again; and your reward will be great, and ye will be the sons of the Most High: for he is kind to the unthankful, and *to* the evil.

36 "Be ye [*therefore*] compassionate, as your Father also is compassionate. 37 And judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 give, and it shall be given to you: good measure, pressed down, and shaken together, and running over, shall be given into your lap. For with the same measure with which ye deal out, it shall be measured to you again."

39 He spake also a parable to them; "Can the blind lead the blind? will they not both fall into a ditch?

40 "The disciple is not above his teacher: but every one that is perfected, shall be as his teacher.

41 "And why observest thou the mote in thy brother's eye, but perceivest not the beam in thine own eye? 42 Or how canst thou say to thy brother; 'Brother, let me take out the mote which is in thine eye;' not considering, that there is a beam in thine own eye? Thou hypocrite! first take the beam out of thine own eye, and then thou wilt see clearly to take out the mote which is in thy brother's eye.

43 "For there is no good tree which bringeth forth corrupt fruit; nor a corrupt tree which bringeth forth good fruit. 44 For every tree is known by its own fruit: from thorns men do not gather figs, nor from a bramble-bush do they cut grapes. 45 A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil [*man,*] out of the evil [*treasure of his heart,*] bringeth forth that which is evil: for out of the abundance of his heart [his] mouth speaketh.

46 "And why call ye me 'Lord, Lord,' and do not the things which I say?

47 "Whosoever cometh to me, and heareth my words, and doth them, I will show you to whom he is like. 48 He is like a man who, in building a house, digged deep, and laid the foundation on a rock: and when the flood rose, the stream dashed with violence upon that house, and could not shake it: for it was founded on a rock. 49 But he that heareth, and doth not, is like a man who, without laying a foundation, built a house upon the earth; against which the stream dashed with violence, and immediately it fell: and the ruin of that house was great."

CH. VII. 1 NOW when he had ended all his discourses, in the hearing of the people, he entered into Capernaum. 2 And a certain centurion's servant, who was dear to *his master*, was sick, and ready to die. 3 And having heard of Jesus, *the centurion* sent to him *some* elders of the Jews, to beseech him that he would come and heal his servant. 4 And when they came to Jesus, they entreated him earnestly, saying, "He is worthy, for whom thou wilt do this: 5 for he loveth our nation; and he hath built us a synagogue."

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, to say to him, "Master, trouble not thyself; for I am not worthy that thou shouldst enter under my roof. 7 Wherefore neither thought I myself worthy to come to thee: but command by word, and my servant will be cured. 8 For even I, who am a man placed under authority, yet having soldiers under me, say to this *man*, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doth *it*."

9 And when Jesus heard these words, he wondered at him; and turning, said to the multitude that followed him, "I assure you, I have not found so great faith, even in Israel." 10 And those who were sent, on returning to the house, found the servant who had been sick, *perfectly* well.

11 AND it came to pass, on the day after, that he went into a city called Nain: and [many of] his disciples went with him, also a great crowd. 12 Now as he approached the gate of the city, behold, *the people* were carrying out a dead man, the only son of his mother, and she *was* a widow: and many people of the city [*were*] with her. 13 And when the Lord saw her, he had compassion on her, and said to her, "Weep not." 14 Then advancing, he touched the bier; (now the bearers stood still;) and said, "Young man, I say to thee, Arise."

15 Then he that had been dead sat up, and began to speak. And he delivered him to his mother. 16 And fear seized on all: and they glorified God, saying, "A great prophet is risen up among us;" and, "God hath regarded his people." 17 And this report concerning him, went forth through all Judea, and through all the country round about.

18 AND the disciples of John told him of all these things. 19 Then John called unto him two of his disciples, and sent to Jesus, saying, "Art thou he that was to come? or do we look for another?" 20 And the men, coming to him, said, "John the Baptist hath sent us to thee, saying, 'Art thou he that was to come? or do we look for another?'"

21 (Now in that very hour he had cured many of diseases and grievous maladies, and of evil spirits; and to many *that were* blind he had given sight.)

22 Then Jesus answering, said to them, "Go and tell John what things ye have seen and heard; that the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor glad tidings are proclaimed. 23 And happy is *he*, who shall not see cause of offence in me."

24 And the messengers of John having departed, *Jesus* began to say to the multitudes concerning John, "What went ye out into the desert to see? A reed shaken by the wind? 25 But what went ye out to see? A man clothed in soft raiment? Lo, those that are gorgeously apparelled, and live luxuriously, are in palaces. 26 But what went ye out to see? A prophet? Yes, I tell you, and much more than a prophet. 27 This is *he* of whom it is written, 'Behold, I send my messenger before thy face; who will prepare thy way before thee.' 28 For I tell you, Among those that are born of women, there is no greater [prophet] than John [the Baptist:] but the least in the reign of God is greater than he.

29 "And all the people, and the publicans, that heard *him*, acknowledged the mercy *of* God, and were baptized, with the baptism of John. 30 But the Pharisees and teachers of the law have rejected the council of God toward them, not having been baptized by him. 31 To what therefore shall I liken the men of this generation? and to what are they like? 32 They are like children sitting in the market-place, and calling one to another, and saying, 'We have piped to you, and ye have not danced: we have mourned to you, and ye have not wept.'

33 "For John the Baptist is come neither eating [bread,] nor drinking [wine;] and ye say, 'He hath a demon.' 34 The Son of man is come eating and drinking; and ye say, 'Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners.' 35 And yet wisdom is justified by [all] her children."

36 And one of the Pharisees asked him to eat with him. And entering into the Pharisee's house, he placed himself at meat. 37 And, lo, a woman in the city, who had been a sinner, when she knew that he was at meat in the Pharisee's house, brought an alabaster box of balsam, 38 and stood behind, at his feet, weeping, and began to wet his feet with tears; and she wiped *them* with the hair of her head, and kissed his feet, and anointed *them* with the balsam.

39 But the Pharisee, who had invited him, seeing *it*, spake within himself, saying, "This man, if he were a prophet, would have known who, and what kind of woman *this is* that toucheth him; for she is a sinner." 40 Then Jesus speaking, said to him, "Simon, I have somewhat to say to thee." And he said, "Teacher, say *it*." 41 "There was a certain creditor who had two debtors: the one owed five hundred denarii, and

the other fifty. 42 [*And,*] as they had nothing to pay, he freely forgave them both. [Tell me,] therefore, Which of them will love him most?" 43 Then Simon answering, said, "I suppose, that he, to whom he freely forgave most." And he said to him, "Thou hast judged rightly."

44 And turning to the woman, he said to Simon, "Seest thou this woman? I entered into thy house: thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with her hair. 45 Thou gavest me no kiss: but she, since the time she entered in, hath not ceased to kiss my feet. 46 Thou didst not anoint my head with oil: but she hath anointed [my feet] with balsam. 47 Wherefore I tell thee, Her sins, which are many, are forgiven;* *for she hath loved much; but he to whom little is forgiven, loveth little.*"

48 Then he said to her, "Thy sins are forgiven." 49 And those that were at meat with him began to say, within themselves, "Who is this that even forgiveth sins?" 50 And he said to the woman, "Thy faith hath saved thee: go in peace."

CH. VIII. 1 AND it came to pass, afterward, that he journeyed through every city and village, preaching and proclaiming the glad tidings of the reign of God: and the twelve *were* with him; 2 and certain women, that had been cured of evil spirits and infirmities; Mary called Magdalene, out of whom were cast seven demons;† 3 and Joanna, the wife of Chuza, Herod's steward; and Susanna, and many other *women;* who ministered to him of their substance.

4 AND when a great multitude assembled, and inhabitants of every city came together unto him, he spake by a parable: 5 "A sower went out to sow his seed: and, as he sowed, some *seed* fell by the way-*side;* and it was trodden under foot, and the fowls of the air devoured it. 6 And some fell upon a rock; and when it grew up, it withered away, because it had not moisture. 7 And some fell amidst thorns; and the thorns grew up with it, and choked it. 8 And other fell on good ground, and grew up, and yielded fruit a hundred-fold." As he said these things, he cried out, "He that hath ears to hear, let him hear."

9 And his disciples asked him, [saying,] "What may this parable be?" 10 And he said, "To you it is given to know the mysteries of the reign of God: but to others *I speak* in parables; so that seeing, they see not, and hearing, they understand not. 11 Now the parable is this: The seed is the word of

* The remainder of this verse is omitted in the Camb. manuscript.

† who had been cured of raving insanity. There is no reason to believe that Mary Magdalene had ever been either a gentile, or an immoral person. Lardner, vol. xi. p. 353.

God. 12 Those by the way-*side* are those who hear *the word: but* then the impostor cometh, and taketh away the word out of their hearts, lest they should believe and be saved. 13 And those on the rock *are they*, who, when they hear, receive the word with joy; yet having no root, are but temporary believers, and in time of temptation fall away. 14 And that which fell among thorns *are they*, who, having heard, go forth, and are choked with anxious cares, and riches, and pleasures of this life, and bring forth no fruit to perfection. 15 But that, in the good ground, are they, who, having heard the word, retain it in an honest and good heart, and bring forth fruit with perseverance.

16 "Now no one, when he hath lighted a lamp, covereth it with a vessel, or putteth *it* under a couch; but setteth it on a light-stand, that those who enter in may see the light. 17 For nothing is hidden, which shall not be manifest: nor *is any thing* secret, which shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath *improved*, to him shall be given; and whosoever hath not *improved* from him shall be taken even that which he seemeth to have."

19 And *his* mother, and his brethren came to him, and could not gain access to him because of the crowd. 20 And it was told him *by some*, who said, "Thy mother and thy brethren stand without, desiring to see thee." 21 And he answering, said to them, "My mother and my brethren are those that hear the word of God, and obey *it*."

22 It also came to pass, on a certain day, that he went into a ship with his disciples, and said to them, "Let us pass over to the other side of the lake." 23 And they launched forth. But as they sailed, he fell asleep: and a storm of wind came down on the lake; and they were filling *with water*, and were in danger. 24 And they came, and awoke him, saying, "Master, master, we perish." Then arising, he rebuked the wind, and the raging of the water: and they ceased, and there was a calm. 25 And he said to them, "Where is your faith?" And they feared and wondered, saying one to another, "Who is this? for he commandeth even the winds and the water, and they obey him."

26 And they arrived at the country of the Gadarenes, which is over against Galilee. 27 And when he had gone forth on land, there met him a certain man of the city, that had demons a long time, and who wore no clothes, nor abode in *any* house, but in the tombs. 28 And when he saw [Jesus,] he cried out, and fell down before him, and said with a loud voice, "What hast thou to do with me, [Jesus] *thou* son of the most high [God]? I entreat thee, torment me not."

29 (For *Jesus* had commanded the impure spirit to come out of the man. For it had often

seized him; and he was kept bound with chains and *in* fetters; and he brake the bands, and was driven by the demon into desert places.)

30 And Jesus asked him, saying "What is thy name?" And he said, "Legion:" (for many demons had entered into him.) 31 And he besought him * that he would not command them to go out into the abyss. 32 Now a herd of many swine was there, feeding on the mountain: and they besought him that he would permit them to enter into them. And he permitted them.

33 Then the demons, having quitted the man, entered into the swine: and the herd ran violently down a steep place into the lake; and were drowned. 34 And the herdsmen seeing this, fled, and spread the news in the city, and in the country.

35 Then *the people* went out to see what had been done; and came to Jesus, and found the man, out of whom the demons had departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 And those [*also*] that had seen *it*, told them in what manner [*the demoniac*] had been cured.

37 Then the whole multitude of the country of the Gadarenes, round about, entreated him to leave them; for they were struck with great terror: accordingly he went into the ship, and returned.

38 Now the man, out of whom the demons had departed, entreated *Jesus* that he might be with him. But [*Jesus*] sent him away, saying, 39 "Return to thy house, and tell how great things God hath done for thee." And he departed, and published throughout the whole city, what great things Jesus had done for him.

40 And it came to pass, that when Jesus returned, the people *gladly* received him: for they were all in expectation of him.

41 And, behold, there came a man named Jairus, who was a ruler of the synagogue: and he threw himself down at Jesus's feet, and besought him that he would come into his house; 42 for he had an only daughter, about twelve years old, and she was dying. But as he went, the multitude crowded upon him.

43 And a woman, having an issue of blood twelve years, who had consumed all her substance on physicians, and could not be cured by any, 44 came behind, and touched the tuft of his mantle: and immediately her issue of blood stopped. 45 And Jesus said, "Who touched me?" And all denying, Peter, and those with him, said, "Master, the multitudes throng and press thee; [and sayest thou, Who touched me]?" 46 And [*Jesus*] said, "Some one hath touched me; for I know that my power hath been exerted." 47 And the woman see-

* And they besought him. Mss.

ing that she was not concealed, came trembling, and fell down before him; and declared [*to him*], before all the people, for what cause she touched him, and how she was immediately cured. 48 And he said to her, "[Take courage,] daughter; thy faith hath cured thee: go in peace."

49 And while he was yet speaking, there came one from the ruler of the synagogue's *house*, saying to him, "Thy daughter is dead: trouble not the Teacher. 50 But Jesus hearing *this*, spake to him,* saying, "Fear not: only believe, and she shall be made well." 51 And coming to the house, he suffered no one to enter in, save Peter, and John, and James, and the father and mother of the child.

52 And all wept, and lamented her: but he said, "Weep not: she is not dead, but sleepeth." 53 And they derided him; knowing that she was dead. 54 But having made them all retire, and taking her by the hand, he called aloud, saying, "Child, arise." 55 And her breath came again, and she arose immediately: and he commanded to give her *something* to eat. 56 And her parents were astonished: but he charged them that they should tell no one what had been done.

CH. IX. NOW *Jesus* having convened the twelve, gave them power and authority over all the demons, and to cure diseases. 2 And he commissioned them to proclaim the reign of God, and to heal the sick: 3 and said to them, "Take nothing for your journey; neither a staff nor bag, nor bread, nor money; nor have two coats a-piece.

4 And into whatsoever house ye enter, there remain, and thence depart. 5 And whersoever they will not receive you, go out from that city, and shake off the very dust from your feet, for a testimony against them." 6 And they departed, and went through the villages, publishing good tidings, and healing every where.

7 NOW Herod, the tetrarch, heard of all that had been done [*by him*]: and he was perplexed, because it was said by some, that John was risen from the dead; 8 and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. 9 And Herod said, "John I have beheaded: but who is this, of whom I hear such things?" And he desired to see him.

10 NOW the apostles having returned, told him all that they had done. And taking them, he withdrew privately to a desert place of [a city called] Bethsaida. 11 But when the multitudes knew *it*, they followed him: and having received them, he spake to them concerning the reign of God, and restored those that had need of healing.

12 Now the day began to decline, and the twelve coming, said to him, "Send the multi-

*i. e. to Jairus.

tude away, that they may go into the villages and country round about, and lodge, and get provision: for we are here in a desert place." 13 But he said to them, "Give ye them to eat." And they said, "We have no more than five loaves and two fishes; unless we should go and buy food for all this people." 14 For they were about five thousand men. And he said to his disciples, "Make them place themselves on the ground, by fifties in a company."

15 And they did so; and made them all place themselves. 16 And taking the five loaves and the two fishes, he looked up to heaven, and blessed them, and brake, and gave to his disciples to set before the multitude. 17 And all ate, and were filled: and what remained to them of the fragments was taken up, *even* twelve panniers.

18 And it came to pass, that while he was in a retired place, praying, his disciples being with him: he asked them, saying, "Whom do the multitudes say that I am?" 12 They answering, said, "John the Baptist; but some Elijah; and others *say*, that one of the old prophets is risen again." 20 And he said to them, "But whom say ye that I am?" And Peter answering, said, "The Christ of God." 21 Then strictly charging them, he commanded *them* to tell no one that thing, 22 saying, "The Son of man must suffer many things, and be rejected by the elders and chief-priests and scribes, and be killed, and be raised the third day."

23 And he said to all, "If any one would come after me, let him deny himself, [and take up his cross [*daily*]] and follow me. 24 For whosoever would save his life, shall lose it: but whosoever shall lose his life for my sake, he shall save it. 25 For what is a man profited, if he gain the whole world, and lose [or forfeit] himself? *

26 For whosoever shall be ashamed of me, and of my words, of him the Son of man will be ashamed, when he shall come in his own glory, and *in that of his* Father, and of the holy angels. 27 But I tell you truly, There are some of those who stand here, who shall not taste of death, till they have seen the reign of God."

28 And it was about eight days after this discourse, that, taking with him Peter, and John, and James, he went up a mountain to pray. 20 And it came to pass that, as he prayed, the appearance of his countenance was changed, and his raiment *appeared* white *and* shining. 30 And, lo, there talked with him two men, who were Moses and Elijah: 31 they appearing in glory, spake of his departure which he was about to accomplish at Jerusalem.

32 But Peter, and those that were with him, were heavy

* The words [*or forfeit*] in brackets are probably a marginal gloss. Newcome's note.

with sleep: and awaking, they saw his glory, and the two men who were standing with him. 33 And it came to pass, as they were parted from him, that Peter said to Jesus "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah:" not knowing what he said.

34 And while he was thus speaking, a cloud came and overshadowed them: and they feared, as those *men* entered the cloud. 35 And there came a voice out of the cloud, saying, "This is my beloved Son: hear ye him." 36 And the voice being past, Jesus was found alone. And they kept silence, and told no one, in those days, any of the things which they had seen.

37 And it came to pass that, on the next day, when they were come down from the mountain, a great multitude met him. 38 And, lo, a man of the multitude cried out, saying, "Teacher, I beseech thee, look upon my son: for he is mine only child. 39 And, lo, a spirit seizeth him, and he suddenly crieth out; and it convulseth him so that he foameth, and, bruising him, hardly departeth from him. 40 And I besought thy disciples to cast it out; but they could not."

41 And Jesus answering, said, "O unbelieving and perverse generation, how long shall I be with you, and endure you? Bring thy son [hither]." 42 And as he was now coming, the demon dashed him down, and convulsed *him*. Then Jesus rebuked the impure spirit, and cured the child, and delivered him to his father. 43 And all were amazed at the mighty power of God.

But while all wondered at all the things which [*Jesus*] did, he said to his disciples, 44 "Let these words sink down into your ears: for the Son of man is about to be delivered up into the hands of men." 45 But they understood not this saying, and it was hidden from them; so that they did not perceive it: and they were afraid to ask him concerning this saying.

46 And there arose a reasoning among them, which of them should be greatest. 47 And Jesus perceiving the thought of their heart, took a little child, whom he set by himself, 48 and said to them, "Whosoever shall receive this little child, in my name, receiveth me; and whosoever shall receive me, receiveth him who sent me: for he that is least among you all, he shall be great."

49 Then John speaking, said, "Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us." 50 And Jesus said to him, "Forbid *him* not: for he that is not against you, is for you."

51 NOW it came to pass, that when the days were fulfilled that he should be received up, he stedfastly set his face to go to Jerusalem; 52 and sent

messengers before him: and they went and entered into a village of the Samaritans, to make ready for him: 53 but they would not receive him, because *they perceived* he was going to Jerusalem. 54 And when his disciples, James and John, saw this, they said, "Master, is it thy will that we command fire to come down from heaven, and consume them, [even as Elijah did] ?" 55 But turning about, he rebuked them, [*and said*, "*Ye know not what manner of spirit ye are of.*]"* 56 And they went to another village.

57 It also came to pass, as they were going on the way, that a certain *man* said to him, "[Sir,] I will follow thee whithersoever thou goest." 58 And Jesus said to him, "The foxes have holes, and the birds of the air *have* places of shelter, but the Son of man hath not where to rest *his* head."

59 He said also to another, "Follow me." But he said, "Sir, permit me to go first and bury my father." 60 And [*Jesus*] said to him, "Let the dead bury their dead: but go thou, *and* publish the reign of God."

61 And another also said, "Sir, I will follow thee; but permit me first to take leave of my family." 62 But Jesus said to him, "No one having put his hand to the plough, and looking back, is fit for the kingdom of God."

CH. X. 1 NOW after these occurrences, the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he himself was about to come.

2 He said therefore to them, "The harvest indeed *is* plenteous, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 3 Go ye: behold, I send you as lambs amidst wolves. 4 Carry neither purse, nor bag, nor sandals; and salute no one on the way. 5 And into whatsoever house ye enter, first say, 'Peace *be* to this house.' 6 And if the son of peace be there, your peace shall rest upon it: but if not, it shall turn back to yourselves. 7 And remain in the same house, eating and drinking such things as they give: for the labourer is worthy of his wages. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you. 9 And cure the sick that are therein; and say to them, 'The reign of God draweth near to you.' 10 But into whatsoever city ye enter, and they receive you not, go forth into the streets of it, and say, 11 'Even the dust, which

* "and said, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." These words are wanting in the Alex. Vat. Ephr. and in most other MSS. and versions. The Camb. retains the words of the first clause, but omits the rest." Im. Ver. note.

cleaveth to us from your city, we wipe off against you: notwithstanding, know this, that the reign of God draweth near. 12 I assure you that Sodom, on that day, shall be more tolerable, than that city.

13 "Alas for thee, Chorazin! Alas for thee, Bethsaida! for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 Wherefore Tyre and Sidon shall be more tolerable in the judgment, than you. 15 And thou, Capernaum, which hast been exalted to heaven, shalt be brought down to hades.

16 "He that heareth you, heareth me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him that sent me."

17 And the seventy returned with joy, saying, "Master, even the demons are subject to us, through thy name." 18 And he said to them, "I beheld the adversary fall like lightning from heaven. 19 Behold, I give you power to tread on serpents and scorpions, and over all the strength of the enemy; and nothing shall by any means hurt you. 20 Nevertheless, in this rejoice not, that the spirits are subject to you; but rejoice that your names are written in heaven."

21 In that hour, Jesus greatly rejoiced in spirit, and said, "I adore thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and learned, yet thou hast revealed them to babes: yes, Father; for so it hath seemed good in thy sight. 22 All things have been delivered to me by my Father: and none knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son chooseth to reveal *him*."

23 And turning to *his* disciples, he said privately, "Blessed *are* the eyes which see what ye see: 24 for I tell you, that many prophets and kings have desired to see the things which ye see, and have not seen *them*; and hear the things which ye hear, and have not heard *them*."

25 And, behold, a certain teacher of the law rose up, trying him, and saying, "Teacher, what shall I do to inherit aionian life?" 26 And *Jesus* said to him, "What is written in the law? how readest thou?" 27 And he answering, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself."

28 Then *Jesus* said to him, "Thou hast answered right: do this, and thou shalt live." 29 But he, desiring to justify himself, said to Jesus, "And who is my neighbour?"

30 And Jesus replying, said, "A certain man went down from Jerusalem to Jericho, and fell among robbers, who stripped him of his raiment, and wounded *him*, and departed; leaving *him* half dead. 31 And by chance, a certain priest

came down that way; and seeing him, he passed by on the other side. 32 In like manner a Levite also, when he reached the place, [came,] and seeing *him*, he passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and seeing him, had compassion *on him*, 34 and going up to him, bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him.

35 "And on the morrow, [*as he was going,*] he took out two denarii, and giving *them* to the host, he said to him, 'Take care of him; and whatsoever thou spendest more, on my return I will repay thee.' 36 Now which of these three thinkest thou was neighbour to him who fell among the robbers?" 37 And he said, "He who showed pity to him." [Then] Jesus replied, "Go, and do thou in like manner."

38 And it came to pass, as they journeyed, that he entered into a certain village: and a certain woman, named Martha, received him into her house. 39 And she had a sister called Mary; who sat also at the feet of Jesus, and heard his words. 40 But Martha, being harassed by much attendance, came and said, "Master, carest thou not that my sister hath left me to attend alone? Bid her therefore, that she assist me." 41 And Jesus answering, said to her, "Martha, Martha, thou art anxious, and troubled about many things; 42 one indeed is useful:* but Mary hath chosen the good part, which shall not be taken from her."

CH. XI. 1 AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said to him, "Master, teach us to pray, as John also taught his disciples." 2 And he said to them, "When ye pray, say, 'O Father, hallowed be thy name. Thy reign come. 3 Give us each day our daily bread; 4 and forgive us our sins; for even we forgive all who offend us; and abandon us not to temptation.'"

5 Moreover he said to them, "Should any one of you have a friend, and go to him at midnight, and say to him, 'Friend, lend me three loaves; 6 for a friend [of mine] is come off *his* journey to *see* me, and I have nothing to set before him:' 7 and he answering from within, should say, 'Do not disturb me: the door is now locked; and my children, as well as I, are in bed; I cannot rise and give thee.' 8 I tell you, though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.

9 "I likewise tell you, Ask, and it shall be given you; seek, and ye shall find; knock,

* See Bishop Pearce: q. d. "there is need of one dish only for me to eat of." Some good copies read, "there is need only of few, or even of one."

and it shall be opened to you. 10 For whosoever asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 "Now if a son shall ask bread from any of you that is a father, will he give him a stone? or *if* also, *he shall ask* a fish, will he for a fish give him a serpent? 12 or if also he shall ask an egg, will he give him a scorpion? 13 If ye therefore, bad as ye are, know *how* to give good things to your children, how much more will *your* heavenly Father give a holy spirit to those that ask him?"

14 And he was casting out a demon, and it was dumb. And it came to pass, when the demon was gone out, that the dumb spake: and the multitudes wondered. 15 But some of them said, "He casteth out demons through Beelzebub, prince of the demons." 16 (And others trying *him*, sought of him a sign from heaven.) 17 But he, knowing their thoughts, said to them, "Every kingdom divided against itself, is brought to desolation; and house after house falleth. 18 Now if the adversary also be divided against himself, how can his kingdom stand? for ye say that I cast out demons by Beelzebub. 19 But if I by Beelzebub cast out demons, by whom do your sons cast them out? Wherefore they shall be your judges. 20 But if I by the finger of God cast out demons, then indeed the reign of God hath overtaken you.

21 "When the strong one, armed, guardeth his palace, his goods are in peace: 22 but if a stronger than he attack and overcome him, he will strip him of all his armour, in which he trusted, and dispose of his spoils. 23 He who is not for me, is against me: and he who gathereth not with me, scattereth.

24 "When the impure spirit is gone out of a man, he passeth through dry places, seeking rest; and, finding none, he saith, 'I will return to my house whence I came out.' 25 And having come, he findeth *it* swept and set in order. 26 Whereupon he goeth and bringeth seven other spirits, more evil than himself; and they enter in, and dwell there: and the latter state of that man becometh worse than the first."*

27 And it came to pass, as he spake these things, that a certain woman, from amidst the crowd, raising her voice, said to him, "Happy the womb which bare thee, and the breasts which have nourished thee." 28 But he said, "Yea, rather, happy they, who hear the word of God and obey *it*."

29 Now the crowds being collected in a body, he began to say, "This is an evil generation: it demandeth a sign; and a sign shall not be given it, except the sign of Jonah. 30 For as Jonah was a sign to the Ninevites, so will the Son

* A relapse into vice, like a relapse into insanity, renders the case more hopeless than before.

of man also, be to this generation.

31 "The queen of the south *country* will rise in the judgment against the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 "The men of Nineveh will stand up in the judgment against this generation, and will condemn it; for they repented at the preaching of Jonah; and, behold, a greater than Jonah *is* here.

33 "Now no one, having lighted a lamp, putteth *it* in a secret *place*, or under a measure, but on a light-stand; that those who come in may see the light. 34 The lamp of the body is the eye; when [therefore] thine eye is clear, thy whole body also is enlightened; but when *thine eye* is dim, thy body also is in darkness. 35 Take heed therefore, that the light which is in thee be not darkness. 36 If thy whole body therefore *be* enlightened, having no part dark, the whole will be *so* enlightened, as when a lamp enlighteneth thee by *its* brightness."

37 And as he spake, a certain Pharisee besought him to dine with him: and going in, he placed himself at table. 38 And the Pharisee was surprised to observe, that he had not first washed before dinner. 39 Then the Lord said to him, "Now ye Pharisees make clean the outside of the cup and of the dish; but the inside of you is full of rapine and maliciousness. 40 Unthinking *men!* did not he who made the outside, make the inside also? 41 Only give *in* alms what ye have; and, behold, all things are clean unto you.

42 "But alas for you, Pharisees! for ye pay tithe of mint and rue and every herb, and neglect justice and the love of God: now these ye ought to have done, and not to leave the other undone. 43 Alas for you, Pharisees! for ye love the chief seats in the synagogues, and salutations in the market-places. 44 Alas for you! for ye are like concealed tombs, which men walk over without knowing *it*."

45 Then one of the teachers of the law answering, said to him, "Master, thus saying, thou reproachest us also." 46 And he said, "Alas for you, lawyers also! because ye lade men with intolerable burdens, and ye yourselves touch not the burdens with one of your fingers. 47 Alas for you! because ye build the tombs of the prophets, and your fathers killed them. 48 Ye therefore bear witness that ye consent to the deeds of your fathers: for they indeed killed them, and ye build [their tombs.]

49 "Wherefore also the wisdom of God hath said, 'I will send unto them prophets and apostles; and *some* of them they will kill, and *others* they will persecute: 50 so that the blood of all the prophets which hath

been shed from the foundation of the world, will be required of this generation: 51 from the blood of Abel to the blood of Zachariah, who perished between the altar and the temple:' yes, I tell you, it will be required of this generation.

52 "Alas for you, lawyers! for ye have taken away the key of knowledge: ye yourselves have not entered in, and those who were entering in ye have hindered."

53 And while he said these things to them, the scribes and the Pharisees began to be greatly incensed, and to provoke him to speak of many things; 54 [*laying wait for him* and *seeking*] to catch something out of his mouth, [*that they might accuse him.*]

CH. XII. 1 IN the mean time, when myriads of the multitude were gathered together, so that they trod upon one another, he began to say to his disciples, "Above all things, beware of the leaven of the Pharisees which is hypocrisy. 2 For there is nothing covered, which shall not be revealed; or hidden, which shall not be known.

3 "Because that which ye have spoken in the dark, shall be heard in the light; and that which ye have whispered in closets, shall be proclaimed upon the house-tops.

4 "And I charge you, my friends, Fear not them who kill the body, and after that can do no more. 5 But I will warn you whom ye shall fear: Fear him who, after he hath killed, hath power to cast into Gehenna; yes, I tell you, Fear him. 6 Are not five sparrows sold for two-pence? and yet not one of them is forgotten before God: 7 but even the hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 "Moreover I say to you, Whosoever shall acknowledge me before men, him the Son of man also, will acknowledge before the angels of God. 9 But he who denieth me before men, shall be denied in the presence of the angels of God. 10 And whosoever shall speak a word against the Son of man, it will be forgiven him; but to him who [blasphemeth] against the holy spirit, it will not be forgiven.

11 "And when ye are brought to synagogues, and to principalities and powers, take no anxious thought how or what ye shall speak in defence, or what ye shall say: 12 for the holy spirit shall teach you, in that hour, what ye ought to say."

13 AND one of the multitude said to him, "Master, speak to my brother, that he divide *our* inheritance with me." 14 And *Jesus* said to him, "Man, who made me a judge or a divider over you?" 15 And he said to them, "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which any one possesseth." 16 And he spake a parable to them, saying, "There was a certain rich man, whose ground brought forth

plentifully: 17 and he thought within himself, saying, 'What shall I do, because I have no place where I can store my crops?' 18 Then he said, 'I will do this: I will take down my barns, and build greater; and there I will store all my produce and my goods. 19 And I will say to my soul,* Soul, thou hast many goods laid up for many years; take thine ease, eat, drink, *and* be merry.' 20 But God said to him, '*Thou* inconsiderate *man*, this night thy soul is required of thee: whose then will the things be which thou hast provided?' 21 So *is* he, who layeth up treasure for himself, and is not rich towards God."

22 Then he said to his disciples, "Therefore I charge you, Take no anxious thought for [*your*] life, what ye shall eat: nor for the body, with what ye shall be clothed. 23 The life is a greater gift than food; and the body, than clothing. 24 Observe the ravens, that they neither sow nor reap; which have neither store-house, nor barn; and yet God feedeth them. How much better are ye than the fowls?

25 "Now which of you, by taking anxious thought, can add one cubit to his stature? 26 If therefore ye be not able to do even that which is least, why take ye anxious thought for the rest? 27 Observe how the lilies grow: they neither labour nor spin; and yet I tell you, Not even Solomon in all his glory was arrayed like one of these. 28 But if God so clothe the herb, which to-day is in the field, and to-morrow is cast into the furnace; how much more *will he clothe* you, O ye of little faith? 29 Wherefore, be ye not anxiously inquisitive about what ye shall eat, or what ye shall drink; neither be ye in agitated suspense. 30 For after all these things the nations of the world seek; and your Father knoweth that ye have need of these things. 31 But seek ye the kingdom of God; and [*all*] these things shall be added to you.

32 "Fear not, little flock: for it hath pleased your Father to give you the kingdom. 33 Sell your possessions, and give alms: provide for yourselves bags which do not wear out, an inexhaustible treasure, in the heavens, which faileth not, where no thief approacheth, nor moth consumeth. 34 For where your treasure is, there also will be your heart.

35 "Let your loins be girded about, and *your* lamps burning; 36 and yourselves like men who are looking for their master, when he shall return from the marriage; that, when he cometh and knocketh, they may open to him immediately. 37 Happy *are* those servants, whom *their* master, when he cometh, shall find watching: verily I tell you, that he will gird himself, and will make them place

* A part here is taken for the whole; τὴν ψυχήν μου *the soul of me*, or *my soul*, is the same as *myself*. The same word is rendered *life* in verse 22 and 23.

themselves at meat, and will come and serve them.

38 "And if he shall come in the second watch, or come in the third watch, and find *them doing* thus; happy are those [servants]. 39 Now ye know this, that if the master of the house knew at what hour the thief would come, he would watch, and not allow him to break into his house. 40 Wherefore be ye also prepared; because at an hour when ye are not aware, the Son of man will come."

41 Then Peter said to him, "Master, dost thou speak this parable to us *alone*, or to all present?" 42 Whereupon the Lord said, "Who then is that faithful and wise steward, whom *his* master will place over his household to give *them their* portion of food in due season? 43 Happy is that servant, whom his master, when he cometh, shall find doing thus. 44 In truth I tell you, that he will place him over all that he hath.

45 "But as to that servant who shall say in his heart, 'My master delayeth his coming;' and shall begin to strike the men-servants, and the maid-servants, and to eat and drink and be drunken; 46 the master of that servant will come in a day when he looketh not for him, and in an hour of which he is not aware; and having discarded him, will appoint him his portion with the unfaithful.

47 "And that servant, who knew his master's will, and prepared not *himself*, nor did according to his will, shall be beaten with many *stripes*: 48 but he who knew *it* not, and committed things worthy of stripes, shall be beaten with few. For much will be required of every one to whom much is given; and the more a man is entrusted with, the more will be exacted from him.

49 "I came to send fire on the earth; and what do I desire? O that it were already kindled! 50 I have also a baptism to be baptized with: and how am I straitened till it be accomplished! 51 suppose ye that I came to spread peace on earth? I tell you, No; but rather division. 52 For henceforth five in one house will be divided, three against two, and two against three. 53 Father will be divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

54 And he said also to the multitudes: "When ye see a cloud rising out of the west, immediately ye say, 'There cometh a shower;' and so it happeneth: 55 and when *ye see* the south wind blow, ye say, 'There will be heat;' and it happeneth. 56 *Ye* hypocrites, ye can discern the appearance of the earth and of the sky: but how is it *that* ye do not discern this time? 57 And why even of yourselves judge ye not what is right? 58 For when thou goest with thine opponent to the magistrate, endeavour to

come to an agreement with him on the way; lest he bring thee before the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, Thou wilt by no means be released, till thou hast paid the very last mite."

CH. XIII. 1 NOW there were present, at that time, some who informed him of the Galileans; whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering, said to them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? 3 I tell you, No: but, unless ye reform, ye will all perish in such a manner. 4 Or those eighteen, upon whom the tower of Siloam fell, and killed them; think ye that they were transgressors above all men who dwelt in Jerusalem? 5 I tell you, No; but, unless ye reform, ye will all perish in like manner."

6 He spake also this parable: "A certain man had a fig-tree planted in his vineyard; and he came seeking fruit on it, and found none. 7 Then he said to *his* vine-dresser, 'Behold, *these* three years I come seeking fruit on this fig-tree, and find none: cut it down; why doth it even take up the ground?' 8 And he answering, said to him, 'Sir, suffer it *to remain* this year also, till I shall dig about it, and dung *it:* 9 perhaps it will bear fruit: but if not, thou mayest afterwards cut it down.'"

10 NOW he was teaching in one of the synagogues on the sabbath. 11 And, lo, there was a woman who had for eighteen years a spirit of infirmity, and was bowed together, and could in no wise raise *herself* up. 12 And Jesus observing her, he called *her* to him, and said to her, "Woman, thou art loosed from thine infirmity." 13 And he put *his* hands on her: and immediately she stood upright, and glorified God.

14 But the ruler of the synagogue spake, being moved with indignation, because Jesus had wrought a cure on the sabbath, *and* said to the multitude, "There are six days in which *men* ought to work: in them, therefore, come and be cured, and not on the sabbath." 15 The Lord therefore answered him, and said, "*Thou* hypocrite, doth not every one of you, on the sabbath, loose his ox or *his* ass from the stall, and lead *him* away to water? 16 And ought not this woman, being a daughter of Abraham, whom the adversary* hath bound, lo, *these* eighteen years, to be loosed from this bond on the sabbath day?" 17 And on his saying these things, all his opposers were ashamed: and the whole multitude rejoiced for all the glorious things done by him.

18 HE said also, "To what is the kingdom of God like? and to what shall I compare it? 19 It is like a grain of mus-

* Σατανας, *satan*, is the personification of the principle of opposition: diseases are attributed to satan, not because the devil is, or was supposed to be, the author of them; but, because they are destructive to health, ease, and enjoyment. See Acts x. 38; 1 Cor. v. 5; 2 Cor. xii. 7; 1 Tim. i. 20.

tard-seed, which a man took and put in his garden; and it grew, and became a [great] tree, and the fowls of the air lodged in its branches." 20 [*And*] again he said, "To what shall I compare the kingdom of God? 21 It is like leaven, which a woman took and mixed with three measures of meal, till the whole was leavened."

22 And he went through the cities and villages, teaching, and journeying towards Jerusalem. 23 Then one said to him, "Master, are there few who will be saved?" And he said to them, 24 "Strive to enter in by the narrow door: for many, I tell you, will seek to enter in, and will not be able.

25 "When once the master of the house hath risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, 'Master! Master! open for us.' But he will answer, and say to you, 'I know not whence ye are.' 26 Then ye will begin to say, 'We have eaten and drank in thy presence, and thou hast taught in our streets.' 27 But he will say, 'I tell you, I know not whence ye are; depart from me, all *ye* workers of iniquity.'

28 "There will be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves excluded. 29 And they shall come from the east and the west, and [*from*] the north and the south, and shall be guests in the kingdom of God. 30 And, behold, there are last, who will be first, and there are first, who will be last."

31 On the same day, some of the Pharisees came near, saying to him, "Go out, and depart hence: for Herod intendeth to kill thee." 32 And he said to them, "Go and tell that fox, Behold, I shall cast out demons, and I shall work cures to-day and to-morrow, and the third day I shall be perfected. 33 However, I must needs *continue my course* to-day, and to-morrow; and depart the day following: for it cannot be that a prophet perish out of Jerusalem.

34 "O Jerusalem, Jerusalem, that killest the prophets, and stonest those that are sent unto thee; how often would I have gathered thy children together, as a hen *gathereth* her brood under *her* wings! but ye would not. 35 Behold, your habitation shall be left by you.* And I tell you, Ye shall not see me, till the time come when ye shall say, 'Blessed *be* he that cometh in the name of the Lord.'"

Ch. XIV. 1 And it came to pass, that when *Jesus* had, on the sabbath, entered into the house of one of the rulers among the Pharisees, to eat bread, they watched him. 2 And, lo! there was before him a certain man, that had a dropsy. 3 Wherefore, Jesus spake to the teachers of the law and Pharisees, saying, "Is it lawful

* So Improved Version. Or, "left (or cast off) to you."

to work a cure on the sabbath?" 4 And they remained silent. Then *Jesus* took hold *of him*, and cured him, and sent him away; 5 and [*resuming his discourse*] he said to them, "Which of you shall have an ass or an ox fallen into a pit, and will not immediately draw him out on the sabbath?" 6 And they could not reply to these things.

7 Then he spake a parable to those that were invited, when he marked how they chose out the chief places; saying to them, 8 "When thou art invited by any one to a marriage-feast, take not the chief place; lest a more honourable man than thou be invited by him; 9 and he that invited thee and him come, and say to thee, 'Give place to this man;' and then thou begin, with confusion, to take the lowest place.

10 But when thou art invited, go and take the lowest place; that, when he who invited thee cometh, he may say to thee, 'Friend, go up higher:' then thou wilt have honour in the presence of those that are at meat with thee. 11 For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

12 Then he said also to him who had invited him, "When thou makest a dinner, or a supper, invite not thy friends, nor thy brethren, [nor thy kinsmen,] nor *thy* rich neighbours; lest they also invite thee again, and a recompense be made thee. 13 But when thou makest a feast, invite the poor, the maimed, the lame, the blind; 14 and thou shalt be happy: (for they cannot recompense thee;) for thou shalt be recompensed in the resurrection of the righteous."

15 And one of the guests, hearing these things, said to him, "Happy *is* he who shall eat bread in the kingdom of God." 16 Then *Jesus* said to him, "A certain man made a great supper, and invited many: 17 and sent his servant at supper time, to say to those who were invited, 'Come, for all things are now ready.' 18 And they all, with one *consent*, began to excuse themselves. The first said to him, 'I have bought a field, and I must needs go and see it: I beseech thee have me excused.' 19 And another said, 'I have bought five yoke of oxen, and I go to try them: I beseech thee have me excused.' 20 And another said, 'I have married a wife; and therefore I cannot come,' 21 So [*that*] servant came, and told his master these things.

"Then the master of the house was angry, and said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the lame, and the blind.' 22 And the servant said, 'Sir, it is done as thou hast commanded, and still there is room.' 23 And the master said to the servant, 'Go out to the highways and hedges,

and compel * *them* to come in; that my house may be filled. 24 For I assure you, that none of those men who were invited shall taste of my supper.'"

25 And great multitudes went with him; and he turned and said to them, 26 "If any one come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and even his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and computeth the expense, whether he have *sufficient* to complete *it?* 29 Lest perhaps, after he hath laid the foundation, and is not able to finish *it*, all that behold *it*, begin to deride him, 30 saying, 'This man began to build, and was not able to finish.'

31 Or what king, going to make war against another king, sitteth not down, first, and consulteth whether he be able with ten thousand to meet him who cometh against him with twenty thousand? 32 Else, while he is yet far off, he sendeth an embassy, and asketh conditions of peace. 33 In like manner, then, whosoever among you biddeth not farewell to all that he hath, he cannot be my disciple.

34 Salt *is* good: but if the salt become insipid, with what shall it be seasoned? 35 It is fit neither for the land, nor for the dunghill; *but* it is thrown away. He that hath ears to hear, let him hear."

Ch. XV. 1 Then all the publicans and sinners drew near to him to hear him. 2 And the Pharisees and the scribes murmured, saying, "This *man* receiveth sinners, and eateth with them."

3 And he spake this parable to them, saying, 4 "What man among you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the desert, and go after that which is lost, until he find it? 5 And having found *it*, he layeth *it* on his shoulders, rejoicing. 6 And coming home, he calleth together *his* friends and neighbours, saying to them, 'Rejoice with me; for I have found my sheep which was lost.' 7 I tell you, that, in like manner, joy will be in heaven over one sinner who reformeth, more than over ninety *and nine* righteous persons, who need no reformation.

8 "Or what woman, having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek carefully until she find *it?* 9 and having found *it*, she calleth together *her* friends and neighbours, saying, 'Rejoice with me; for I have found the piece which I had lost.' 10 In like manner, I tell you, there is joy in the presence of the angels of God over one sinner who reformeth.

* "persuade, entreat, importune. The verse refers to sending the apostles, etc. to preach every where." Newcome.

11 He said also,* "A certain man had two sons: 12 and the younger of them said to *his* father, 'Father, give me the portion of wealth which falleth *to me*.' And he divided to them *their* living. 13 And, not many days after, the younger son gathered all together, and went into a distant country, and there wasted his property *in* profligate living. 14 Now when he had spent all, a grievous famine spread throughout that country; and he began to be in want. 15 And he went and joined himself to a citizen of that country; who sent him into his fields to feed swine. 16 And he desired to fill his belly with the charub-pods † which the swine ate: and yet no one gave to him.

17 "Then coming to himself, he said, 'How many of my father's hired servants have abundance of bread, while I am here perishing with hunger! 18 I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants.'

20 "Then he arose, and went to his father. But when he was yet far off, his father saw him, and had compassion *on him*, and running, he fell on his neck, and kissed him. 21 And the son said to him, 'Father, I have sinned against heaven, and in thy sight; [*and*] I am no more worthy to be called thy son.'

22 "But the father said to his servants, 'Bring forth the best robe, and clothe him; and put a ring on his hand, and sandals on *his* feet. 23 And bring the fatted calf, and kill *it*: and let us eat and be joyful: 24 for this my son was dead, and is alive again; [*and*] [was] lost, and is found.' And they began to be joyful.

25 "Now the elder son was in the field; and, as he came and drew near to the house, he heard music and dancing. 26 Then he called to him one of the servants, and inquired what these things meant. 27 And *the servant* said to him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him in health.'

28 "And he was angry, and would not go in: his father therefore came out, and entreated him. 29 And he answering, said to the father, 'Lo, these many years I have served thee, nor have I at any time transgressed thy commandment: and yet thou never gavest me a kid, that I might be joyful with my friends: 30 but when this thy son came, who hath devoured thy living with harlots, thou hast killed for him the fatted calf.'

31 And he said to him, 'Child, thou art always with me, and

* "This parable shows how graciously God receives sinners: ver. 20: and how great the displeasure of the Jews was at the reception of the sinful gentiles into the evangelical covenant." Newcome.

† "Pliny informs us, that the *siliqua* or *charub*-tree grew plentifully in Syria; and from *Columella* we learn, that they afforded food to *swine*." Parkhurst.

all that I have is thine. 32 But it was right that we should be joyful and glad: for this thy brother was dead, and is alive again; [and] [*was*] lost, and is found.' "

CH. XVI. 1 AND *Jesus* said also to his disciples, "There was a certain rich man that had a steward; who was accused to him as having wasted his estate. 2 And having called him, he said to him, 'How is it that I hear this of thee? give an account of [*thy*] stewardship: for thou canst be no longer steward.' 3 Then the steward said within himself, 'What shall I do? for my master taketh away from me the stewardship: I cannot dig, *and* I am ashamed to beg. 4 I am resolved what to do; that, when I am put out of the stewardship, I may be received into their houses.'

5 "So he called to him every one of his master's debtors, and said to the first, 'How much owest thou to my master?' 6 And he said, 'An hundred vessels of oil.' And he said to him, 'Receive *back* thy bill, and sitting down quickly, write fifty.' 7 Then he said to another, 'And how much owest thou?' And he said, 'A hundred measures of wheat.' And he said to him, 'Receive *back* thy bill, and write eighty.'

8 "And *his* master commended* the unjust steward, because he had done prudently: for the sons of this age are more prudent in their generation than the sons of light. 9 And I tell you, Make to yourselves friends of the uncertain riches; that, when ye fail, they may receive you into aionian habitations.

10 "He that is faithful in a very little, is faithful also in much; and he that is unjust in a very little, is unjust also in much. 11 If therefore ye have been unfaithful in the uncertain riches, who will entrust you with the true? 12 And if ye have been unfaithful in the things of another, who will give you *even* your own?

13 "No servant can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and dispise the other. Ye cannot serve God and riches."

14 AND the Pharisees also, who were covetous, heard all these things; and they scoffed at him. 15 And he said to them, "Ye are they who justify yourselves before men; but God knoweth your hearts: for that which is admired by men, is an abomination in the sight of God.

16 "The law and the prophets *were* until John: from that time the kingdom of God is preached, and every one presseth into it. 17 But it is easier for heaven and earth to pass away, than that one tittle of the law should fail.

18 "Whosoever putteth away his wife, and marrieth another, committeth adultery: and [*who-*

* "He commended the prudence of the expedient; though he could not but condemn its dishonesty." Newcome.

soever] marrieth her that is put away [from *her* husband], committeth adultery.

19 "Now there was a certain rich man who was clothed in purple and fine linen, and feasted sumptuously every day: 20 and there was a certain beggar, named Lazarus, that had laid at his porch, full of sores; 21 and delighting* to be fed with the crumbs which fell from the rich man's table: moreover, the dogs also came and licked his sores.

22 "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom†. The rich man also died and was buried. 23 And in hades, he lifted up his eyes, being in torments, and beheld Abraham at a distance, and Lazarus in the folds *of his mantle* ‡ 24 And crying out, he said, 'Father Abraham, have pity on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am pained in this flame.'

25 "But Abraham said, 'Son, remember that thou in thy lifetime received thy good things, and Lazarus in like manner evil things: but now he is comforted, and thou art pained. 26 And, besides all this, between us and you a great gulf is fixed: so that they who would go over from hence to you, are not able; nor can they pass over to us, who *would come* from thence.'

27 "Then he said, 'I beseech thee, therefore, father, to send him to my father's house; 28 for I have five brethren; that he may testify to them, lest they also come into this place of torment.'

29 "Abraham said to him; 'They have Moses and the prophets; let them hear them.' 30 And he said, 'Nay, father Abraham: but if one go to them from the dead, they will reform.' 31 Then *Abraham* said to him, 'If they hear not Moses and the prophets, neither will they be persuaded, though one should arise from the dead.'"

CH. XVII. 1 THEN he said to *his* disciples, "It is impossible to prevent entirely the coming of offences: but alas *for him* through whom they come! 2 It were better for him that an upper millstone were hanged about his neck, and he were cast into the sea, than that he should entice to sin one of these little ones. 3 Take heed, *therefore*, to yourselves.

"[*Now*] if thy brother trespass [against thee,] rebuke him: and, if he repent, forgive him. 4 And if he trespass against thee seven times *in* a day, and seven times *in* a day turn again, saying, 'I repent;' thou shalt forgive him."

5 And the apostles said to the Lord, "Increase our faith." 6 And the Lord said, "If ye

* Επιθυμεω, from επι *in*, and θυμος *the mind*. "With an Infinitive following. *To be content* or *glad, to esteem it a great matter*." Parkhurst.

† "To recline there at a heavenly banquet. See John xiii. 23. The circumstances mentioned in ver. 23, 24, are ornaments of the parable, which are not to be understood literally." Newcome.

‡ Τοις κολποις, being plural, cannot refer to Abraham's bosom. See Parkhurst.

had faith as a grain of mustard seed, ye might say to this sycamore tree, 'Be thou rooted up, and be thou planted in the sea;" and it would obey you.

7 "But which of you, having a servant ploughing, or feeding cattle, will immediately say to him on his return from the field, 'Go, and place thyself at meat?' 8 and will not rather say to him, 'Make ready whereon I may sup, and gird thyself, and serve me, whilst I eat and drink; and afterward thou mayest eat and drink?' 9 Doth he thank that servant, because he did the things commanded? I suppose not.

10 "So likewise ye, when ye shall have done all that is commanded you, say, 'We are unprofitable servants: [for] we have done *only* what we ought to have done.'"

11 And it came to pass, as *Jesus* journeyed to Jerusalem, he went through Samaria and Galilee. 12 And as he entered into a certain village, there approached him ten men that were lepers, who stood afar off: 13 and they lifted up *their* voices, saying, "Jesus, Master, have pity on us." 14 And, when he saw *them*, he said to them, "Go, show yourselves to the priests." And as they were going, they were cleansed.

15 And one of them, seeing that he was cured, turned back, with a loud voice glorifying God; 16 and fell on *his* face at the feet of Jesus, giving him thanks: and he was a Samaritan. 17 And Jesus answering, said, "Were there not ten cleansed? but where *are* the nine? 18 Have none returned to give glory to God, except this alien?" 19 Then he said to him, "Arise, depart: thy faith hath restored thee."

20 NOW having been asked by the Pharisees, when the reign of God was to commence, he answered them and said, "The reign of God is not ushered in with parade; 21 Nor shall they say, lo, here! or lo, there! for, behold the reign of God is within you."

22 Then he said to the disciples, "The days will come when ye shall desire to see one of the days of the Son of man, and will not behold *it*. 23 But when they say to you, 'Lo, here!' [*or*,] 'Lo, there:' go not after *them*, nor follow *them*. 24 For as the flash of lightning shineth in an instant from one extremity under heaven, to the other, so will the Son of man be in his day. 25 But first he must suffer many things, and be rejected by this generation.

26 "And as it was in the days of Noah, so will it be also in the days of the Son of man. 27 They ate, they drank, they married wives, they were given in marriage; until the day when Noah entered into the ark; and the flood came, and destroyed *them* all. 28 In like manner also, as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built: 29 but on the day when Lot went out of Sodom, it rained fire and brim-

stone from heaven, and destroyed *them* all: 30 thus it will be, in the day when the Son of man shall be revealed.

31 "In that day, whoever shall be on the house-top, and his goods in the house, let him not come down to take them away; and, in like manner, let not him that is in the field turn back. 32 Remember Lot's wife. 33 Whoever shall seek to save his life, shall lose it; and whoever shall lose his life, shall preserve it. 34 I tell you, in that night two *men* will be on one bed; one will be taken, and the other left. 35 Two *women* will be grinding together; one will be taken, and the other left." 36 And they answering, said to him, "Where, Master?" and he said to them, "Where the carcase *is*, there the eagles will be gathered together."

CH. XVIII. 1 And he spake also a parable to them, to *shew* that they ought to pray continually, and not to be weary: 2 saying, "In a certain city there was a judge, who feared not God, nor regarded man: 3 and there was a widow in that city; who came to him, saying, 'Obtain justice for me from mine adversary.' 4 And he would not for a time: but afterward he said within himself, 'Though I fear not God, nor regard man; 5 yet, because this widow troubleth me, I will do her justice; lest by her continual coming she weary me.' 6 And the Lord said, 'Hear what the unjust judge saith.' 7 And will not God obtain justice for his chosen, who are crying to him day and night? and will he be slow in their cause? 8 I tell you, he will speedily* do them justice. Nevertheless, when the Son of man cometh, will he indeed find *this* faith in the land?"

9 AND he spake [also] this parable, to some who trusted in themselves, that they were righteous, and despised others: 10 "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood by himself, and prayed thus: 'God, I thank thee that I am not as other men, oppressors, unjust, adulterers; or even as this publican. 12 I fast twice in the week; I pay tithes of all that I possess.'

13 "But the publican, standing at a distance, would not even lift up his eyes to heaven, but smote [*upon*] his breast, saying, 'God be merciful to me a sinner.' 14 I tell you, This *man* went down to his house† justified, rather than that: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

15 AND some brought to him infants also, that he might touch them: but the disciples seeing *it*, rebuked them. 16 But Jesus calling them to him, said, "Suffer the little children to come to me, and forbid them not; for of such is the kingdom

* "By the destruction which the Romans will bring on the Jewish nation, before the present race of men passes away. The beginning of this chapter is therefore connected with the close of the foregoing." Newcome.

† i. e. from the temple.

of God. 17 Verily I tell you, Whosoever shall not receive the kingdom of God as a little child, he can by no means enter therein."

18 AND a certain ruler asked him, saying, "Good Master, what shall I do to inherit aionian life?" 19 and Jesus said to him, "Why callest thou me good? *there is* none good, but one, *that is* God. 20 Thou knowest the commandments, 'Do not commit adultery: Do no murder: Do not steal: Do not bear false witness: Honour thy father and [*thy*] mother.'" 21 And he said, "All these things, I have kept from my youth."

22 And Jesus hearing these words, said to him, "Still thou needest one thing: sell all that thou hast, and distribute to the poor; and thou shalt have treasure in heaven: and come, follow me." 23 But on his hearing this, he was much grieved: for he was very rich.

24 And Jesus perceiving that he was much grieved, said, "With what difficulty will those that have riches enter into the kingdom of God! 25 *It is* easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God." 26 And those that heard *it* said, "Who then can be saved?" 27 But he said, "The things which are impossible with men, are possible with God."

28 THEN Peter said, "Lo, we have left all, and followed thee." 29 And he said to them, "Verily I tell you, there is no one that hath left house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, 30 who shall not receive much more in this present time; and in the coming age aionian life."

31 THEN he assembled the twelve; and said to them, "Behold we are going up to Jerusalem, and all things that are written by the prophets will be accomplished in the Son of man. 32 For he will be delivered up to the Gentiles, and derided, and will be shamefully treated, and spit on: 33 and he will be scourged and killed; but the third day he will be raised *from the dead*." 34 And they understood none of these things: and this matter was hidden from them, and they knew not the things which were spoken.

35 NOW it came to pass, that, as he drew near to Jericho, a certain blind man sat by the way-*side* begging; 36 and hearing the crowd passing by, he enquired what it meant. 37 And they told him, that Jesus of Nazareth was going by. 38 And he cried out, saying, "Jesus, *thou* son of David, have pity on me." 39 And those who went before rebuked him, that he might keep silence: but he called out much more, "*Thou* son of David, have pity on me."

40 Then Jesus stood still, and commanded *the man* to be brought to him: and, when he was nigh, he asked him, 41 saying, "What desirest thou that I should do for thee?" And

he said, "Master, that I may receive my sight." 42 And Jesus said to him, "Receive thy sight; thy faith hath restored thee." 43 And forthwith he received sight, and followed him, glorifying God: and all the people, seeing *it*, gave praise to God.

CH. XIX. 1 AND *Jesus* entered Jericho, and passed through *it*. 2 And, behold, *there was* a man named Zaccheus, who was a chief of the publicans; and he was rich. 3 And he sought to see what kind of person Jesus was: but he could not, because of the crowd; for he was low of stature. 4 So he ran onward, and climbed up into a sycamore tree to see him: for he was about to pass that way.

5 And Jesus looking up as he came to the place, saw him, and said to him, "Zaccheus, hasten down: for to-day I must abide at thy house." 6 And he hastened down; and received him joyfully. 7 And all seeing *this*, murmured, saying, "He is gone in, to be guest with a sinner."*

8 But Zaccheus standing forth, said to the Lord, "Behold, Master, the half of my goods I will give to the poor; and if in any thing I have wronged any one, I will restore fourfold." 9 And Jesus said to him, "This day salvation is come to this house; inasmuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost."

11 AND while they heard these things, he proceeded to speak a parable; because he was near Jerusalem, and because *the people* thought that the reign of God would immediately commence. 12 He said therefore, "A certain man of noble birth went into a far country to receive for himself a kingdom, and to return. 13 And he called ten of his servants, and delivered to them ten pounds, and said to them, 'Traffic *with these* till I come.' 14 But his citizens hated him, and sent an embassy after him, saying, 'We are not willing that this *man* should reign over us.'

15 "And it came to pass, when he was returned, having received the kingdom, that he commanded these servants, to whom he had given the money, to be called to him; that he might know how much every one had gained by traffic.

16 "Then the first came, saying, 'Sir, thy pound hath gained ten pounds.' 17 And *his master* said to him, 'Well *done*, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.' 18 And the second came, saying, "Sir, thy pound hath produced five pounds.' 19 And he said to him likewise, 'Be thou also over five cities.' 20 And another came, saying, 'Sir, behold, *here is* thy pound, which I have kept

* a sinner, i. e. a gentile: in opposition to which he is called by Jesus, ver. 9, a son of Abraham, in consequence of his conversion.

laid up in a napkin: 21 for I feared thee, because thou art an austere man: thou takest up that which thou didst not lay down, and reapest that which thou didst not sow.'

22 "[*Then*] *his master* said to him, 'Out of thine own mouth I will judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that which I laid not down, and reaping that which I did not sow. 23 Why then gavest not thou my money to [*the*] bankers; that at my coming I might have obtained mine own with interest?' 24 And he said to those who stood by, 'Take from him the pound, and give *it* to him that hath ten pounds:' 25 (Though they said to him 'Sir, he hath ten pounds *already:*') 26 For I tell you, To every one that hath *improved*, shall be given; but from him that hath not *improved*, even that which he hath shall be taken away.

27 "But those mine enemies, who are not willing that I should reign over them, bring hither, and slay *them* before me." 28 And having spoken thus, he went before *his disciples* up to Jerusalem.

29 And it came to pass, as he drew near to Bethphagé and Bethany, at the mount called *the mount* of Olives, that he sent two of his disciples, 30 saying, "Go into the village over against *you;* in which, as ye enter, ye will find a colt tied, whereon no man hath ever sat; loose it, and bring *it* hither. 31 And if any one ask you, 'Why do ye loose *it?*' thus ye shall say to him, 'The Master hath need of it.'"

32 And those that were sent departed, and found as he had said to them. 33 And as they were loosing the colt, the owners of it said to them, "Why loose ye the colt?" 34 And they said, "The Master hath need of it." And they brought it to Jesus; 35 and threw their mantles upon the colt, and they set Jesus thereon. 36 And as he went, they spread their mantles under him, in the way.

37 And as he now drew near *to the city*, at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice, for all the mighty works which they had seen; 38 saying, "Blessed *be* the King who cometh in the name of the Lord: peace in heaven, and glory in the highest."

39 Then some of the Pharisees, from among the multitude, said to him, "Teacher, rebuke thy disciples." 40 And he answering, said to them, "I tell you, If these should keep silence, the stones would soon cry out."

41 And as he drew near, he beheld the city, and wept over it, 42 saying, "O that thou hadst known, at least in this [thy] day, the things *which belong* to thy peace! But now they are hidden from thine eyes. 43 For the days will come upon thee, in which thine enemies will cast a trench about thee, and

compass thee round, and keep thee in on every side, 44 and lay thee even with the ground, and thy children within thee: and will not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

45 And entering into the temple, he began to drive out those who sold [*and those who bought therein;*] 46 saying to them, "It is written, 'My house is the house of prayer;' but ye have made it a den of robbers."

47 And he taught daily in the temple. But the chief-priests, and the scribes, and the chief of the people, sought to destroy him; 48 but could not find how they might effect it: for all the people were very attentive in hearing him.

Ch. XX. 1 And it came to pass, *that*, on one of [*those*] days, as he was teaching the people in the temple, and preaching glad tidings, the chief-priests, and the scribes, with the elders, suddenly came upon him; 2 and spake to him, saying, "Tell us, by what authority thou dost these things? or who is he that gave thee this authority?" 3 And he answering, said to them, "I also will ask you [*one*] word; and tell me, 4 'Was the baptism of John from heaven*, or from men?'"

5 And they reasoned together amongst themselves, saying, "If we say, 'From heaven,' he will say, 'why [then] did ye not believe him?' 6 But if we say, 'From men;' all the people will stone us: for they are persuaded that John was a prophet." 7 And they answered, that they knew not whence *it was*. 8 And Jesus said to them, "Neither do I tell you by what authority I do these things."

9 Then he began to speak this parable to the people: "A man planted a vineyard, and let it out to husbandmen, and went into another country, for a long time. 10 And at the *proper* season, he sent a servant to the husbandmen, that they might give him of the fruit of the vineyard: but the husbandmen beat him, *and* sent *him* away empty.

11 "And he proceeded to send another servant: and they beat him also, and treated *him* shamefully, *and* sent *him* away empty. 12 And he proceeded to send a third: and they wounded him also, *and* drove *him* out. 13 Then said the owner of the vineyard, 'What shall I do? I will send my beloved son; [*on seeing him*] they will surely reverence him.'

14 "But when the husbandmen saw him, they reasoned amongst themselves, saying, 'This is the heir: [come,] let us kill him, that the inheritance may be ours.' 15 So driving him out of the vineyard, they killed *him*. What therefore will the owner of the vineyard do to them? 16 he will come and destroy these husbandmen,

* Observe here, that "coming from heaven" signifies not local descent, but being of divine authority. See Matt. xxi. 25; Mark xi. 30.

and will give the vineyard to others." And hearing *it*, they said, "Be this far from us." 17 But looking on them, he said, "What then is this which is written, 'The stone which the builders rejected, is become the head of the corner?' 18 Whosoever falleth on that stone will be broken to pieces: but on whomsoever it shall fall, it will grind him to powder."

19 And in that very hour, the chief-priests and scribes sought to lay hands on him, but feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent spies who feigned themselves to be righteous, that they might take hold of his words, to deliver him up to the power and authority of the governor. 21 And they asked him, saying, "Teacher, we know that thou speakest and teachest rightly, and respectest not persons, but teachest the way of God in truth: 22 Is it lawful for us to give tribute to Cesar, or not?" 23 But perceiving their craftiness, he said to them, ["*Why do you try me?*] 24 Show me a denarius. Whose image and inscription hath it?" And they answering, said, "Cesar's." 25 Then he said to them, "Render therefore the things of Cesar, to Cesar; and the things of God, to God." 26 And they could not take hold of his words before the people: and wondering at his answer, they kept silence.

27 Then some of the Sadducees, who deny that there is any resurrection, came to him; and they asked him, 28 saying, "Teacher, Moses hath written to us, 'If any man's brother die, having a wife, and he die childless; that his brother should take his wife, and raise up offspring to his brother.' 29 Now there were seven brethren: and the first took a wife, and died childless. 30 And the second took the *same* wife; and he died childless. 31 And the third took her; and in like manner the seven also left no children, and died. 32 [*And*] last [of all,] the woman died also. 33 In the resurrection, therefore, whose wife of them will she be? for she had been the wife of the seven."

34 And Jesus answering, said to them, "The sons of this age marry, and are given in marriage: 35 but those who shall be accounted worthy to obtain that age, and the resurrection from the dead, neither marry, nor are given in marriage: 36 nor indeed can they die any more: for they are like angels, and are sons of God, being sons of the resurrection.

37 "Now that the dead are raised, even Moses showed at the bush, by calling the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not a God of the dead, but of the living: for all live to him."*

39 Then some of the scribes answering, said, "Teacher, thou

* "*For all live to him.* Who regards the future resurrection as if it were present. Who calleth

hast spoken well." 40 And after that, they durst not ask him any further question.

41 Then he said to them, "How do they say that Christ [is] the Son of David? 42 and yet David himself saith in the book of psalms, 'Jehovah saith unto my Lord, Sit thou on my right hand, 43 till I make thine enemies thy footstool.' 44 David therefore calleth him Lord: how is he then his son?"

45 Then, in the hearing of all the people, he said to his disciples, 46 "Beware of the scribes, who like to walk in robes, and love salutations in the market places, and the chief seats in the synagogues, and the chief places at feasts: 47 who devour the substance of widows; and for a show, make long prayers: these will receive a heavier condemnation."

CH. XXI. 1 AND looking, he saw the rich casting their gifts into the treasury. 2 And he saw a certain poor widow [also,] casting in thither, two mites. 3 And he said, "I tell you truly, that this poor widow hath cast in more than all. 4 For all these, from their abundance, have cast in unto the offerings of God: but she, from her penury, hath cast in all the substance which she had."

5 AND as some spake of the temple, that it was adorned with goodly stones, and gifts, he said, 6 "*As for* these things which ye behold, the days will come in which there will not be left one stone upon another, which will not be thrown down." 7 And they asked him, saying, "Teacher, but when will these things be? and what will be the sign when these things are about to be accomplished?"

8 And he said, "Take heed that ye be not deceived: for many will come in my name, saying, 'I am *the Christ*;' and the time approacheth:' go not therefore after them. 9 And when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not immediately." 10 Then he said to them, "Nation will rise against nation, and kingdom against kingdom: 11 and there will be great earthquakes in many places, and famines, and pestilences; and there will be fearful sights and great signs from heaven.

12 "But previous to all these things *men* will lay their hands on you, and persecute *you*, delivering *you* up to the synagogues and into prisons; being brought before kings and rulers, on account of my name. 13 And *this* will befall you, for a testimony. 14 Settle *it* therefore in your hearts, not to meditate, before, what defence ye shall make. 15 For I will give you utterance and wisdom, which all your adversaries will not be able to gainsay or resist. 16 And ye will be delivered up, both by parents, and brethren, and kindred, and friends: and

those things that are not, as though they were. Rom. iv. 17. See Beza, Grotius and Bishop Pearce. So, Rom. vi. 11: *to God* signifies, in the counsel and purpose of God." Newcome.

some of you they will cause to be put to death. 17 And ye will be hated by all *men*, because of my name. 18 And yet a hair of your head shall not perish. 19 By perseverance will ye preserve your lives.

20 "And when ye shall see Jerusalem surrounded with armies, then know that its desolation approacheth. 21 Then let those that are in Judea flee to the mountains; and let those that are within *the city* depart out; and let not those that are in the country places enter therein. 22 For these are the days of vengeance; that all things which are written may be fulfilled. 23 But alas for them that are with child, and for them that give suck in those days! for there will be great distress in the land, and anger upon this people. 24 And they will fall by the edge of the sword, and will be led away captive into all nations: and Jerusalem will be trodden down by the gentiles, until the times of the gentiles be fulfilled.

25 "And there will be signs in the sun, and moon, and stars; and upon the earth, distress of nations, with perplexity; the sea and the waves roaring; 26 men's hearts failing them, for fear and expectation of those things which are coming on the earth; for the powers of heaven will be shaken. 27 And then they will see the Son of man coming on a cloud with great power and glory.

28 "And when these things begin to be accomplished, look up and raise your heads: for your redemption approacheth." 29 And he spake to them a parable: "Behold the fig-tree, and all the trees: 30 when they now shoot forth, ye see *them*, and know of yourselves that now the summer is near. 31 So likewise, when ye see these things accomplishing, know ye that the reign of God is near. 32 Verily I tell you, This generation will not pass away till all be accomplished. 33 Heaven and earth will pass away; but my words cannot pass away.

34 "But take heed to yourselves, lest at any time your hearts be oppressed by excess, and drunkenness, and the anxious cares of this life, and that day come upon you unawares. 35 For as a snare it will come upon all those who dwell on the face of the whole land. 36 Watch ye therefore, and pray continually, that ye may be accounted worthy to escape all these things, which will soon come to pass, and to stand before the Son of man."

37 And in the day time, he was teaching in the temple; and at night, he went out *of the city*, and abode in the mount which is called *the mount* of Olives. 38 And early in the morning all the people came to him in the temple, to hear him.

Ch XXII. 1 Now the feast of unleavened bread, which is called the passover, drew near. 2 And the chief-priests and the scribes sought how they might *safely* destroy him: for they feared the people.

3 Then an adversary* entered into Judas surnamed Iscariot, who was of the number of the twelve. 4 And he went and communed with the chief-priests and the officers, how he might deliver him up to them. 5 And they were glad, and covenanted to give him money. 6 And he promised, and sought for a convenient opportunity to deliver him up to them, in the absence of the multitude.

7 THEN came the day of unleavened bread, on which the passover was to be killed. 8 And he sent Peter and John, saying, "Go, and prepare for us the passover, that we may eat *it*." 9 And they said to him, "Where wilt thou that we prepare *it?*" 10 And he said to them, "Lo, on your entering into the city, a man will meet you, carrying a pitcher of water; follow him into the house where he goeth in. 11 And ye shall say to the master of the house, 'The Teacher saith to thee, Where is the guest-chamber, in which I may eat the passover with my disciples?' 12 And he will show you a large upper room, furnished: there make ready." 13 And they went, and found as he had told them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said to them, "I have earnestly desired to eat this passover with you before I suffer: 16 for I tell you, I shall not any more eat of it, until it be fulfilled in the kingdom of God."

17 And taking a cup, he gave thanks, and said, "Take this, and divide *it* among yourselves: 18 for I tell you, that I shall not drink *again* of the fruit of the vine, until the reign of God be come."

19 And he took bread, and having given thanks, he brake, and gave to them, saying, "This is my body which is given for you: do this in remembrance of me." 20 In like manner *he took* the cup also, when he had supped; saying, "This cup *is* the new covenant, through my blood which is poured out for you.

21 "Yet, behold, the hand of him who delivereth me up *is* with me on the table. 22 And indeed the Son of man is going, as it hath been determined; but alas for that man by whom he is delivered up!" 23 Then they began to inquire among themselves, which of them was about to do this thing.

24 NOW there had been a contention also among them, which of them should be accounted the greatest. 25 And he said to them, "The kings of the nations use dominion over them; and they that exercise authority upon them are called benefactors. 26 But ye *must* not *do* thus: but he that is greatest among you, let him be as the

* Gr.—satan, i. e. an evil disposition, a covetous spirit; by which he expected to defraud the priests and enemies of Jesus of a sum of money, by delivering his master into their hands; who, he thought, no doubt, would easily escape from them. See the note on Luke xiii. 16.

smaller; and he that is chief, as he that serveth. 27 For which *is* greater; he that is at table, or he that serveth? *is* not he that is at table? But I am among you as he that serveth. 28 Now ye are they that have continued with me in my trials. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 that ye may eat and drink at my table in my kingdom; and sit on thrones, judging the twelve tribes of Israel."

31 And the Lord said, "Simon, Simon, behold, the adversary hath sought you,* that he may sift *you* like wheat:† 32 but I have prayed for thee, that thy faith may not quite fail: and when thou hast recovered thyself, strengthen thy brethren." 33 And *Peter* said to him, "Master, I am ready to go with thee, both into prison and to death." 34 And he said, "I tell thee, Peter, the cock will not crow ‡ this day, before thou hast thrice denied that thou knowest me."

35 And he said to them, "When I sent you without purse, and bag, and sandals, wanted ye any thing?" And they said, "Nothing." 36 Then he said to them, "But now he that hath a purse, let him take *it;* and in like manner *his* bag: and he that hath no sword, let him sell his mantle, and buy one. 37 For I tell you, that this portion of scripture, 'And he was reckoned among the transgressors,' must [yet] be accomplished in me: for the things concerning me *will soon* have an end." 38 And they said "Master, behold, here *are* two swords." And he said to them, "It is enough."

39 And he came out, and went, as his custom was, to the mount of Olives; and his disciples also followed him. 40 And coming to the place, he said to them, "Pray that ye enter not into temptation." 41 And he was withdrawn from them about a stone's throw, and kneeling down, he prayed, 42 saying, "Father, O that thou wouldst take away this cup from me! nevertheless, not my will, but thine, be done." 43 *And there appeared to him an angel from heaven, strengthening him.* 44 *And, being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.* §

45 And having arisen from

* In allusion to the history of Job, c. i. 9—19.

† agitate you violently by severe trials. Newcome. As the account in Job is to be understood allegorically, and not literally, so likewise is this.

‡ i. e. "the trumpet of the third watch will not sound," etc. "It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii. 35, alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight." See Theological Repository, vol. vi. p. 105.

§ "These verses are wanting in the Vatican, the Alexandrian, and other manuscripts; and are marked as doubtful in some in which they are inserted." Im. Ver. note.

prayer, he came to his disciples, *and* found them asleep from grief; 46 and he said to them, "Why sleep ye? rise and pray, that ye enter not into temptation."

47 And while he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, to kiss him. 48 And Jesus said to him, "Judas, deliverest thou up the Son of man with a kiss?"

49 And when those that were about *Jesus* saw what would follow, they said to him, "Master, shall we smite with the sword?" 50 And one of them smote the servant of the high-priest, and cut off his right ear. 51 But Jesus speaking, said, "Let this suffice." And touching his ear, he healed him.

52 Then Jesus said to the chief-priests, and officers of the temple, and the elders, who came to him, "Are ye come out as against a robber, with swords and clubs? 53 When I was daily with you in the temple, ye did not stretch forth *your* hands against me: but this is your hour, and the power of darkness."

54 Then they took him, and led *him* away, and brought [*him*] into the high-priest's house. And Peter followed at a distance. 55 And when they had kindled a fire in the midst of the hall, and were sitting down together, Peter sat down among them. 56 And a certain maid-servant saw him, as he sat by the fire, and earnestly looking upon him, said, "This man also was with him." 57 But he denied [*him*], saying, "Woman, I know him not." 58 And after a short time another seeing him, said, "Thou also art *one* of them." And Peter said, "Man, I am not." 59 And about the space of one hour after, another strongly affirmed, saying, "In truth this man also was with him: for he is a Galilean." 60 And Peter said, "Man, I know nothing of what thou sayest." And forthwith, while he was yet speaking, the cock crew.* 61 And the Lord turned, and looked upon Peter. And Peter called to remembrance the word of the Lord, that he had said to him, "Before the cock crow, thou wilt deny me thrice." 62 And he went out, and wept bitterly.

63 And the men that held Jesus derided him, and smote *him*. 64 And having blindfolded him, they smote him on the face, and asked him, saying, "Prophesy, Who is he that struck thee?" 65 And many other things they blasphemously spake against him.

66 And as soon as it was day, the elders of the people, and the chief priests and the scribes assembled, and brought him into their council; 67 saying, "If thou be the Christ, tell us." And he said to them, "If I tell you, ye will not believe: 68 and if I also ask *you*, ye will not

* i. e. the trumpet sounded.

answer me; nor release *me*. 69 Hereafter the Son of man will sit on the right hand of the power of God." 70 And *they* all said, "Art thou then the Son of God?" And he said to them, "Ye say *truly;* for I am." 71 Then they said, "What further need have we of testimony? for we ourselves have heard from his own mouth."

CH. XXIII. 1 AND the whole multitude of them rising up, they conducted him to Pilate. 2 And they began to accuse him, saying, "We found this man perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ, a king." 3 And Pilate asked him, saying, "Art thou the king of the Jews?" And he answering him, said, "Thou sayest *truly*." 4 Then Pilate said to the chief-priests and *to* the multitudes, "I find nothing faulty in this man." 5 But they were the more violent, saying, "He stirreth up the people, teaching throughout all Judea, having began from Galilee, to this place." 6 Now when Pilate heard of Galilee, he asked whether the man were a Galilean. 7 And ascertaining that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem at that time.

8 And Herod seeing Jesus, he was very glad: for he had long desired to see him, because he had heard [*many things*] of him; and he hoped to see some miracle done by him. 9 Then he questioned him in many words; but he answered him nothing. 10 And the chief-priests and the scribes stood and clamorously accused him. 11 And Herod with his soldiers, despised and derided *him*, and having arrayed him in gorgeous apparel, sent him again to Pilate. 12 And on that day Pilate and Herod were made friends together: for before they had been at enmity between themselves.

13 And Pilate, having called together the chief-priests and the rulers and the people, 14 said to them, "Ye have brought to me this man, as one who perverteth the people: and, behold, I have examined *him* before you, and have found nothing faulty in this man concerning those things of which ye accuse him: 15 no, nor Herod: for I sent you to him:* and, behold, nothing worthy of death hath been done by him: 16 I will therefore chastise him, and release *him*." 17 [*For it was necessary that he should release one to them at the feast.*]

18 But the whole multitude cried out at once, saying, "Destroy this man, and release to us Barabbas:" 19 (who for a certain insurrection raised in the city, and for murder, had been cast into prison.) 20 Pilate therefore, desiring to release Jesus, spake again to them. 21 But they cried aloud, saying, "Crucify *him*, crucify him." 22 And he said to them a third time, "But what evil hath he

* Some valuable copies read, "for he sent him back to us."

done? I have found no cause of death in him: I will therefore chastise him, and release *him*." 23 But they were urgent with loud voices, requesting that he might be crucified: and the voices of them and of the chief-priests prevailed. 24 So Pilate adjudged that their request should be granted: 25 and released him, who for insurrection and murder had been cast into prison, whom they had requested; but surrendered Jesus to their will.

26 And as they led him away, they laid hold on one Simon, a Cyrenian, coming out of the country; and on him they laid the cross, that he might carry *it* after Jesus. 27 And there followed him a great multitude of the people, and of women who [also] lamented and bewailed him. 28 But Jesus turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in which it will be said, 'Happy *are* the barren, and the wombs that never bare, and the breasts which never gave suck.' 30 Then they will begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' 31 For if these things be done to the green tree, what will be done to the dry?" 32 And two others also, *who were* malefactors, were led with him to be put to death.

33 And when they were come to the place which is called Calvary,* there they crucified him; and the malefactors; one on *his* right hand, and the other on *his* left. 34 Then said Jesus, "Father, forgive them: for they know not what they do." And they parted among them his garments, and cast lots.

35 And the people stood beholding. And the rulers also, [together with them] scoffed at *him*, saying, "He saved others; let him save himself, if he be the Christ, the chosen of God." 36 And the soldiers also derided him, coming to *him*, and offering him vinegar, 37 and saying, "If thou be the king of the Jews, save thyself." 38 And there was also an inscription over him, written in Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 Then one of the malefactors that were crucified, reviled him, saying, "If thou be the Christ, save thyself and us." 40 But the other answering, rebuked him, saying, "Dost not thou fear God, since thou art in the same condemnation? 41 and we indeed justly; for we receive the due reward of our deeds: but this *man* hath done nothing amiss." 42 Then he said to Jesus, "Lord remember me when thou comest into thy kingdom." 43 *And Jesus said to him, "Verily I tell thee, To-day thou shalt be with me in paradise."* †

44 And it was about the sixth

* Gr. Κρανιον, called in Hebrew *Golgotha*, i. e. a place of sculls.

† In the state of the virtuous dead; who, though in their graves, are alive to God. See Luke xx. 38, and the note there.

" This verse was wanting in the copies of Marcion and other reputed heretics; and in some

hour, and there was darkness over the whole land, until the ninth hour: 45 and the sun was darkened; and the veil of the temple was rent in the midst. 46 And Jesus crying out with a loud voice, said, "Father, into thy hands I commit my spirit."* and having said thus, he expired.

47 Now the centurion observing what had happened, glorified God, saying, "Certainly this was a righteous man." 48 And all the multitudes who came together to that sight, seeing the things which were done, smote [*their*] breasts, and returned. 49 And all his acquaintance, and the women that had followed him from Galilee, stood at a distance, beholding these things.

50 And, lo, *there was* a man named Joseph, a senator; a good and righteous man: 51 (this *man* had not consented to their counsel and deed: *he was* of Arimathea, a city of the Jews; and himself also looked for the reign of God:) 52 this *man* went to Pilate, and asked the body of Jesus. 53 And he took it down and wrapped it in linen, and laid it in a tomb hewn in stone, in which no one had ever yet been laid. 54 And that day was the preparation-*day*; [*and*] the sabbath approached.

55 And the women [*also*] who had come with him from Galilee, followed after, and beheld the tomb, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested *on* the sabbath, according to the commandment.

Ch. XXIV. 1 But *on* the first *day* of the week, very early in the morning, they came to the tomb, bringing the spices which they had prepared, [and some *other women* with them.]

2 And they found the stone rolled away from the tomb: 3 and having entered, they found not the body of the Lord Jesus.

4 And it came to pass that as they were much perplexed at this circumstance, behold, two men stood by them in shining garments. 5 And as they were afraid, and bowed down *their* faces to the earth, *the men* said to them, "Why seek ye him that is living, among those that are dead? 6 He is not here, but is risen. Remember how he spake to you, when he was yet in Galilee; 7 saying, 'The Son of man must be delivered up into the hands of sinners, and be crucified, and the third day arise *from the dead*.'"

8 And they remembered his words; 9 and returned from the tomb, and reported all these things to the eleven, and to all the rest. 10 Now it was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other *women that were* with them, who told these things to

of the older copies in the time of Origen: nor is it cited either by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's Diss. p. 28." Im. Ver. note.

* i. e. my breath or life. See Luke viii. 55.

the apostles. 11 And their words seemed to them as idle tales; and they believed them not.

12 But Peter arose, and ran to the tomb; and when he had stooped down, he beheld only the linen bands, lying by themselves, and went home wondering at what had happened.

13 And, behold, two of them went on that day to a village called Emmaus; which is distant from Jerusalem *about* sixty furlongs. 14 And they conversed together about all these events. 15 And it came to pass that, as they were conversing and reasoning, even Jesus himself approached, and went along with them. 16 But their eyes were *so* affected, that they did not know him.

17 And he said to them, "What subjects are these concerning which ye confer together as ye walk? and why are ye dejected?" 18 And one of them, whose name was Cleopas, answering, said to him, "Art thou alone such a stranger in Jerusalem, as to be unacquainted with the things which have happened there so lately?"

19 And he said to them, "What things?"

And they said to him, "Those concerning Jesus of Nazareth, who was a prophet, mighty in deed and word before God and all the people: 20 and how the chief-priests and our rulers delivered him up to be condemned to death, and have crucified him. 21 But we trusted that it was he who was about to redeem Israel; and besides all this, to-day is the third day since these things were done. 22 Moreover, some women also of our company, who were early at the tomb, have astonished us; 23 for not finding his body, they returned, saying that they had even seen a vision of angels, who said that he is alive. 24 And some of those who were with us went to the tomb, and found *it* thus, even exactly as the women had said: but him they saw not."

25 Then he said to them, "O inconsiderate, and slow of heart to believe all which the prophets have spoken! 26 Ought not the Christ to have suffered these things, and to enter into his glory?"

27 Then beginning from Moses, and through all the prophets, he explained to them in all the scriptures, the things concerning himself.

28 And they drew near to the village whither they were going; and he appeared as though he was going further. 29 But they prevented him; saying, "Abide with us: for it is toward evening, and the day is far spent." And he went in to abide with them.

30 And it came to pass, that as he was at meat with them, taking the loaf, he blessed *God*, and breaking *it*, he gave to them. 31 And their eyes were opened, and they knew him: and he disappeared from them.

32 Then they said one to another, "Did not our heart burn within us, while he talk-

ed with us on the way, and while he explained to us the scriptures?"

33 Immediately they arose, and returned to Jerusalem, and found the eleven, and those with them, assembled, 34 saying, "The Lord is risen indeed, and hath appeared to Simon." 35 And they told what *had happened* on the road; and how he was made known to them in the breaking of the loaf.

36 And while they were thus speaking, he stood in the midst of them, and said to them, "Peace *be* unto you." 37 But they were terrified and affrighted, and supposed that they beheld a spirit. 38 And he said to them, "Why are ye troubled? and why do doubts arise in your hearts? 39 see my hands and my feet, that it is I myself: handle me, and be convinced: for a spirit hath not flesh and bones, as ye perceive that I have."

40 And saying this, he showed them *his* hands and *his* feet. 41 And while yet they believed not, through joy and amazement, he said to them, "Have ye here any food?" 42 And they gave him a piece of broiled fish, [and of a honeycomb.] 43 And taking *them*, he ate in their presence.

44 And he said to them, "These are the words which I spake to you, while I was yet with you; That all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me."

45 Then he opened their minds, that they might understand the scriptures; 46 and said to them, "Thus it is written, [and thus ought] the Christ to suffer, and to rise again from the dead the third day: 47 and, that reformation, and the remission of sins *ought* to be preached in his name among all the nations, having begun from Jerusalem.

48 And ye are witnesses of these things. 49 And, behold, I *will* send upon you, that which my Father promised: but stay ye in the city *of Jerusalem*, until ye be endued with power from on high."

50 And he led them out to Bethany; and lifted up his hands, and blessed them. 51 And it came to pass that, while he blessed them, he was parted from them, [and carried up into heaven.] 52 And these [doing him obeisance,] returned to Jerusalem with great joy: 53 and were continually in the temple, praising and blessing God.

THE GOSPEL ACCORDING TO JOHN.

CHAP. I.

1 IN the beginning was the Word,* and the Word was with God, and the Word was a God. 2 The same was in the beginning with God. 3 All things were done by him;† and without him, was not any thing done that hath been done. 4 In him was life; and the life was the light of men. 5 And the light shone in darkness; and the darkness obscured it not.

6 There was a man sent from God, whose name *was* John. 7 He came as a witness, to testify concerning the Light; that through him all might believe. 8 He was not himself the Light, but *was sent* to testify concerning the Light. 9 *That* was the true Light, which, having come into the world, is enlightening every man.

10 He was in the world, and the world was *enlightened* by him,‡ and yet the world knew him not. 11 He came to his

* *The Word.*] "Jesus is so called, because God revealed himself, or his word, by him." Newcome. The same title is given to Christ, Luke i. 2. For the same reason he is called the Word of life, 1 John i. 1. which passage is so clear and useful a comment upon the proem to the gospel, that it may be proper to cite the whole of it. "That which was *from the beginning*, which we have heard, which we have seen with our eyes, which we have *looked upon*, and our hands have handled of *the Word of life*; for *the Life* was *manifested*, and we have seen it, and bear witness, and *shew* to you, that aionian *Life* which was *with the Father*, and was manifested to us; that which we have seen and heard, declare we to you." By a similar metonymy Christ is called the Life, the Light, the Way, the Truth, and the Resurrection. See Cappe's Dissert. vol. i. p. 19.

† *All things were done by him.*] "All things were made by him, and without him was not any thing made that was made." Newcome: who explains it of the creation of the visible material world by Christ, as the agent and instrument of God. See his notes on ver. 3 and 10. But this is a sense which the word εγενετο will not admit. Γινομαι occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*. It signifies in this gospel, (where it occurs fifty-three times,) to be, to come, to become, to come to pass: also, to be done or transacted, chap. xv. 7; xix. 36. It has the latter sense, Matt. v. 18; vi. 8; xxi. 42; xxvi. 6. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17. Cappe's Dissert. vol. i. p. 19.

‡ *and the world was enlightened by him.*] ὁ κοσμος δι' αυτυ εγενετο. The common version, adopted by Abp. Newcome, is, "the world was made by him," meaning that "the visible material world was created by him." But this, as was observed before in the note on verse 3, is inadmissible, as the word εγενετο never bears that sense. In the present version πεφωτισμενοι, enlightened, is understood after εγενετο, as best connecting with the preceding verse. So ver. 6, a man was sent from God, εγενετο απεσταλμενος. And Matt. xxiii. 15. προσηλυτος is understood after γενηται. Mr. Cappe translates the words, "the world was made for him;" understanding by the world, the Jewish dispensation, Gal. iv. 3; Col. ii. 8, 20, and taking δια with a genitive to express the final cause: of which he has produced several remarkable instances. Cappe, ibid. p. 50. The reader will judge which of these interpretations is to be preferred. See Improved Version, and the notes there

own; and yet, those who were his own received him not. 12 But as many as received him, to them he gave authority to be the children of God, *even* to them who believe in his name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was flesh, and he dwelt among us: (and we beheld his glory, the glory as of the well-beloved* *who came* from the Father,) full of kindness and truth; 16 for of his fulness we have all received; and favour for favour.

17 For the law was given by Moses; *but* favour and truth were by Jesus Christ. 18 No one hath seen God at any time; the well-beloved [Son] who is in the bosom of the Father, he hath declared *him*.

15 John bare witness of him, and cried, saying, "This is he of whom I said, 'He who cometh after me, is before me, for he is my chief.'"†

19 And this is the witness of John, when the Jews sent priests and Levites, from Jerusalem, to ask him, "Who art thou?" 20 and he confessed, and denied not, but confessed, "I am not the Christ." 21 And they asked him, "What then? Art thou Elijah?" and he said, "I am not." "Art thou the prophet?" and he answered, "No." 22 Then they said to him, "Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself?" 23 He said, "I *am* the voice of one crying in the desert, 'Make straight the way of the Lord:' as said the prophet Isaiah." 24 Now those who had been sent were of the Pharisees.

25 And they asked him, saying, "Why baptizest thou then, if thou be not the Christ, nor Elijah, nor the prophet?" 26 John answered them, saying, "I baptize in water: but there standeth one amongst you, whom ye know not; 27 *even* he who cometh after me; the latchet of whose sandal I am not worthy to unloose."

28 These things passed in Bethany beyond Jordan, where John was baptizing.

29 The next day, he beheld Jesus coming to him, and said, "Behold the Lamb of God, who taketh away the sin of the world. 30 This is he of whom I said, 'After me cometh a man, who is before me; for he is my principal.' 31 And I knew him not: but I, therefore, came baptizing in water, that he might be made manifest to Israel." 32 John also bare witness, saying, "I saw the spirit coming down from heaven as a dove; and it abode on him. 33 And I knew him not: but he who sent me to baptize in water, had said to me, 'upon whom thou shalt see the spirit coming down and abiding, this is he who baptizeth in a holy spirit.' 34 And I saw, and bare witness

* *well-beloved.*] "only son," Im. Ver. "only begotten," Newcome. See the lengthy notes on this subject, in the improved version.

† The connexion requires that the fifteenth verse should be placed between the eighteenth and nineteenth. See Boyer's Conjectures, and Wakefield in loco.

that this is the Son of God."

35 *On* the next day, John was again standing, and two of his disciples: 36 and he looked on Jesus, *who was* walking, and said, "Behold the Lamb of God." 37 And the two disciples heard him speak, and followed Jesus. 38 Then Jesus turned, and seeing them following, said to them, "What seek ye?" And they said to him, "Rabbi, (which signifieth, being interpreted, Teacher,) where dwellest thou?" 39 He said to them, "Come and see." They came and saw where he dwelt, and abode with him that day: (*now* it was about the tenth hour).

40 One of the two that heard John *speak*, and followed *Jesus*, was Andrew, Simon Peter's brother. 41 The first he met with, was his own brother Simon, and he said to him, "We have found the Messiah:" (which is, being interpreted, *the* Christ.)* 42 And he brought him to Jesus. And Jesus looking on him, said, "Thou art Simon, the son of Jonah: thou shalt be called Cephas:" (which being interpreted, is, Rock.)†

43 The day following, *Jesus* purposed to go into Galilee; and met Philip, and said to him, "Follow me." 44 (Now Philip was of Bethsaida, the city of Andrew and Peter.) 45 Philip met Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph."

46 Then Nathanael said to him, "Can any good thing come out of Nazareth?" Philip replied, "Come and see."

47 Jesus saw Nathanael coming to him, and said of him, "Behold an Israelite indeed, in whom is no guile." 48 Nathanael said to him, "Whence knowest thou me?" Jesus answering, said to him, "Before Philip called thee, when thou wast under the fig-tree, I saw thee." 49 Nathanael answered, and said to him, "Rabbi, thou art the Son of God; thou art the king of Israel." 50 Jesus answered and said to him, "Because I said to thee, 'I saw thee under the fig-tree,' believest thou? thou shalt see greater things than these." 51 Then *Jesus* said to him, "Verily, verily I say to you, [*Hereafter*] ye shall see heaven opened, and the angels of God ascending and descending on the Son of man."

Ch. II. 1 And the third day there was a marriage-feast in Cana of Galilee; and the mother of Jesus was there: 2 And Jesus and his disciples, also, were invited to the marriage-feast. 3 And the wine failing, the mother of Jesus said to him, "They have no wine." 4 Jesus said to her, "Woman, what is that to thee and me? ‡ my hour is not yet come." 5 His mother said to the servants, "Whatsoever he saith to you, do *it*."

6 Now six water-pots of stone were placed there, according to

* Or, the anointed. † Πετρος *Peter*, that is, *Rock*. ‡ Or, what hast thou to do with me?

the manner of purifying among the Jews, containing each, two or three baths.† 7 Jesus said to them, "Fill the water-pots with water." And they filled them up to the brim. 8 Then he said to them, "Draw out now, and bear to the governor of the feast." And they did so. 9 And when the governor of the feast had tasted the water which was made wine, and knew not from whence it was; (but the servants who drew the water knew;) the governor of the feast called the bridegroom, 10 and said to him, "Every man, at first, setteth on good wine; and when men have drunk largely, then that which is worse: *but* thou hast kept the good wine until now."

11 This beginning of miracles Jesus did in Cana of Galilee, and manifested his glory: and his disciples believed in him.

12 After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they remained there not many days.

13 NOW the passover of the Jews was near; and Jesus went up to Jerusalem; 14 and found in the temple those who sold cattle, and sheep, and doves; and the money-changers sitting *there:* 15 and, having made a scourge of small cords, he drove them all out of the temple, and the sheep, and the cattle; and poured out the money of the exchangers, and overturned *their* tables; 16 and said to those who sold doves, "Take these things hence; make not my Father's house a house of merchandise." 17 And his disciples remembered that it was written, "The zeal of thy house consumeth me."

18 Then the Jews spake and said to him, "What sign dost thou show to us, since thou dost these things?" 19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." 20 Then the Jews said, "Forty and six years was this temple in building; and wilt thou raise it up in three days?" 21 But he spake concerning the temple of his body. 22 When, therefore, he was risen from the dead, his disciples remembered that he had said this [to them]: and they believed the scripture, and the words which Jesus had spoken.

23 NOW, while he was in Jerusalem, at the feast of the passover, many believed in his name, having seen the miracles which he did. 24 But Jesus did not trust himself to them, because he knew *them* all: 25 and because he needed not that any should testify of man: for he himself knew what was in man.

CH. III. 1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 this man came to *Jesus*, by night, and said to him, "Rabbi,

† The LXX use the word in the original for the *bath*, which contained about seven gallons; and for the *seah*, which contained one third of the *bath*. 2. Chron. iv. 5; 1 Kings xviii. 32.

we know that thou art a teacher come from God: for no one can do these miracles which thou dost, unless God be with him." 3 Jesus answered, and said to him, "Verily, verily, I say to thee, Unless a man be born from above, he cannot see the kingdom of God."

4 Nicodemus said to him, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?" 5 Jesus answered, "Verily, verily, I say to thee, Unless a man be born of water, and *of the* spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. 7 Wonder not that I said to thee, Ye must be born from above. 8 The wind bloweth where it will, and thou hearest its sound, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the spirit." *

9 Nicodemus answered, and said to him, "How can these things be?" 10 Jesus answered, and said to him, "Art thou a teacher in Israel, and knowest not these things? 11 Verily, verily, I say to thee, We speak that which we know, and testify that which we have seen; and yet ye receive not our testimony. 12 If I have told you earthly things, and ye believe not; how will ye believe, if I tell you heavenly things? 13 Now no one hath ascended up to heaven, but he who came down from heaven, *even* the Son of man, [who is in heaven.] †

14 "And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up: 15 that every one who believeth in him may [*not perish, but*] have aionian life." 16 For God so loved the world, that he gave his well-beloved Son, ‡ that every one who believeth in him should not perish, but have aionian life. 17 For God sent not his Son into the world, to condemn the world; but that the world, through him, might be saved.

18 "He who believeth in him, shall not be condemned: but he who believeth not, is condemned already, because he hath not believed on the name of the well-beloved ‡ Son of God.

19 "And this is the condemnation; that light is come into the world, and yet men have loved darkness rather than light: for their deeds were evil: 20 for every one who doth evil hateth the light, and cometh not to the light, lest his deeds should be discovered. 21 But he who doth the truth cometh to the light, that his deeds may be made manifest, because they are

* Πνευμα, in this verse is rendered both *wind* and *spirit*; literally, it signifies air in motion; i. e. wind, breath, &c. but figuratively, its meaning is very extensive, and must always be determined by the nature of the subject with which it is in connexion.

† "*Who is in heaven.*] This clause is wanting in some of the best copies. If its authenticity is allowed, it is to be understood of the knowledge which Christ possessed of the Father's will. See John i. 18." Im. Ver. note.

‡ See chap. i. 14, 18, note.

wrought *with confidence* in God."

22 After these things, Jesus and his disciples came into the land of Judea; and there he tarried with them, and baptized. 23 And John, also, was baptizing in Enon, near Salem; because there was much water there; and *the people* came, and were baptized. 24 For John had not yet been cast into prison.

25 Then a question arose between *some* of John's disciples and a Jew, about cleansing. 26 And they came to John, and said to him, "Rabbi, he that was with thee beyond Jordan, of whom thou bearest witness, behold, he baptizeth, and all come to him." 27 John answered and said, "A man can receive nothing, unless it be given him from heaven. 28 Ye yourselves bear me witness, that I said, 'I am not the Christ, but I am sent before his face.'

29 "He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice. This my joy, therefore, is complete. 30 He must increase, but I decrease.

31 "He that cometh from above, is above all: he that is from the earth, is from the earth, and speaketh from the earth: he that cometh from heaven [*is above all; 32 and*] what he hath seen and heard [*that*] he testifieth; and yet no one receiveth his testimony.

33 "He that hath received his testimony, hath set his seal that God is true. 34 For he whom God hath sent, speaketh the words of God: for [*God*] giveth him not the spirit by measure.

35 "The Father loveth the Son, and hath given all things into his hands. 36 He who believeth on the Son, hath aionian life: and he who disbelieveth the Son, will not see life; but the displeasure of God continueth towards him."*

Ch. IV. 1 When, therefore, the Lord knew that the Pharisees had heard that he made and baptized more disciples than John; 2 (though Jesus himself did not baptize, but *his* disciples); 3 he left Judea, and went [again] into Galilee. 4 Now he must needs go through Samaria. 5 He came, therefore, to a city of Samaria, called Sychar, near to the portion of land which Jacob gave to his son Joseph. 6 Now Jacob's well was there. And Jesus, being wearied with the journey, sat down by the well. (It was about the sixth hour.)

7 A woman of Samaria having come to draw water, Jesus said to her, "Give me to drink." 8 (For his disciples were gone to the city, that they might buy food.)

9 Then the Samaritan woman said to him, "Why dost thou, being a Jew, ask drink of me, who am a Samaritan?" (for the Jews have no dealings with the Samaritans.) 10 Jesus an-

* "Vengeance of God," &c. Campbell: "the anger of God abideth on him." Im. Ver.

swered, and said to her, "If thou hadst known the bounty of God, and who it is that *now* saith to thee, 'Give me to drink;' thou wouldst have asked of him, and he would have given thee living water."

11 The woman said to him, "Sir, thou hast no vessel to draw with, and the well is deep: whence then canst thou have that living water? 12 Art thou greater than our father Jacob, who gave us the well, and *who* drank of it himself, and his sons, and his cattle?" 13 Jesus answered, and said to her, "Whosoever drinketh of this water, will thirst again: 14 but whosoever shall drink of the water which I will give him, shall not thirst to the age; but the water which I will give him will be in him a well of water springing up to aionian life."

15 The woman said to him, "Sir, give me of this water, that I thirst not, nor come hither to draw." 16 Jesus said to her, "Go, call thy husband, and come hither." 17 The woman answered, and said, "I have no husband." Jesus said to her, "Thou hast rightly said, 'I have no husband:' 18 for thou hast had five husbands; and he whom thou now hast, is not thy husband: thou hast spoken this truly."

19 The woman said to him, "Sir, I perceive that thou art a prophet. 20 Our fathers worshipped on this mountain; and ye say, that in Jerusalem is the place where *men* ought to worship." 21 Jesus said to her, "Woman, believe me, the hour is coming, when ye shall worship the Father neither on this mountain, nor at Jerusalem. 22 Ye worship what ye know not: we worship what we know: for salvation is from the Jews. 23 But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and *in* truth: for indeed the Father seeketh such worshippers of him. 24 God *is* a spirit: and the worshippers of him ought to worship *him* in spirit and *in* truth."

25 The woman said to him, "I know that *the* Messiah (which signifieth *the* Christ) cometh: when he is come, he will tell us all things." 26 Jesus said to her, "I, who talk with thee, am *he*."

27 And, upon this, his disciples came, and wondered that he was talking with a woman; yet no one said, "What seekest thou?" or, "Why talkest thou with her?" 28 The woman then left her bucket, and went into the city, and said to the men, 29 "Come, see a man who hath told me all things whatever I did: is not this the Christ?" 30 *Then* they went out of the city, and came to him.

31 [*Now*] in the mean time, his disciples besought him, saying, "Master, eat." 32 But he said to them, "I have food to eat, which ye know not of." 33 Then the disciples said one to another, "Hath any one brought him *any thing* to eat?" 34 Jesus said to them, "My food is, to

do the will of him who sent me, and to finish his work.

35 "Say ye not, 'There are [yet] four months, and *then* cometh the harvest?' Lift up your eyes, and look on the fields; behold, I tell you, that they are already white for harvest. 36 *And* he who reapeth, receiveth wages, and gathereth a crop, to aionian life: that both he who soweth, and he who reapeth, may rejoice together: 37 for herein is that saying true, 'One soweth, and another reapeth.' 38 I have sent you to reap that on which ye have not laboured: others have laboured, and ye are entered into their labours."

39 And many of the Samaritans of that city believed in him, in consequence of the words of the woman, who testified, "He told me all things whatever I did."

40 When, therefore, the Samaritans came to him, they besought him that he would abide with them: and he abode there two days. 41 And many more believed because of his own words; 42 and said to the woman, "We no longer believe because of thy report: for we ourselves have heard *him*, and know that this is indeed [*the Christ*,] the Saviour of the world."

43 NOW, after the two days, he departed thence, [and went] into Galilee. 44 For Jesus himself declared that a prophet hath no honour in his own country. 45 So when he had come into Galilee, the Galileans received him, having seen all the things which he did at Jerusalem during the festival: for they, also, went up to the festival.

46 So *Jesus* came again to Cana of Galilee, where he had made the water wine. And there was one of the king's household, whose son was sick, at Capernaum. 47 This *man* having heard that Jesus was come out of Judea into Galilee, went to him, and besought him, that he would come down and cure his son: for he was at the point of death.

48 Then Jesus said to him, "Unless ye see signs and wonders, ye will not believe." 49 He of the king's household said to him, "Sir, come down, before my child die." 50 Jesus said to him, "Go thy way, thy son liveth." [And] the man believed the words which Jesus had spoken to him, and departed. 51 And now as he was going down, his servants met him, and told *him*, saying, "Thy son liveth."

52 Then he inquired of them the hour when he began to amend. And they said to him, "Yesterday, at the seventh hour, the fever left him." 53 So the father knew that *it was* at the very hour, in which Jesus had said to him, "Thy son liveth." And he, and his whole family, believed. 54 This second miracle Jesus did, when he had come out of Judea into Galilee.

CH. V. 1 AFTER these things there was a festival of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusa-

lem, by the sheep-*gate*, a pool, which is called in the Hebrew *tongue* Bethesda, having five porches. 3 In these lay a [*great*] number of infirm persons; of blind, lame, and withered, [*looking for the moving of the water.*] 4 [[*For at a certain season, an angel went down into the pool, and troubled the water: whosoever, therefore, went in first, after the troubling of the water, was made well, whatever disease he had.*]]

5 And a certain man was there, who had been in an infirmity thirty-eight years. 6 Jesus seeing him lying, and knowing that he had now been *diseased* a long time, said to him, "Dost thou desire to be healed?" 7 The infirm man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another goeth down before me." 8 Jesus said to him, "Arise, take up thy couch, and walk." 9 And immediately, the man was healed, and took up his couch, and walked. Now on that day was the sabbath.

10 The Jews, therefore, said to him who was cured, "It is the sabbath: it is not lawful for thee to take up *thy* couch." 11 He answered them, "He who healed me, the same said to me, 'Take up thy couch, and walk.'" 12 [Then] they asked him, "What man is that who said to thee, 'Take up thy couch, and walk?'" 13 But he that was cured knew not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus found him in the temple, and said to him, "Behold, thou art cured: sin no more, lest some worse thing befal thee." 15 The man departed, and told the Jews that it was Jesus who had cured him. 16 And for this, the Jews persecuted Jesus, because he had done these things on the sabbath.

17 But Jesus said to them, "My Father continually worketh; and I *also* work." 18 Wherefore, for this, the Jews sought the more to kill him; because he had not only broken the sabbath, but said also, that God was his father, making himself like God. 19 Jesus, therefore, spake and said to them, "Verily, verily, I say to you, The Son can do nothing of himself, but what he sees the Father do: for what things *the Father* doth, these the Son also doth in like manner.

20 "For the Father loveth the Son, and showeth him all things which he himself doth: and he will show him greater works than these, so that ye will wonder. 21 For as the Father raiseth up the dead, and giveth *them* life; so the Son likewise giveth life to whom he will. 22 For neither doth the Father judge any one: but hath committed all judgment to the Son; 23 that all may honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father who sent him.

24 "Verily, verily, I say to you, He that hearkeneth to my words, and believeth in him

who sent me, hath aionian life, and shall not come into condemnation; but passeth from death to life.

25 "Verily, verily, I say to you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 26 For as the Father hath life in himself, so hath he given to the Son, also, to have life in himself: 27 and he hath given him authority to exercise judgment also, because he is the Son of man.

28 "Wonder not at this: for the hour is coming in which all that are in the tombs shall hear his voice, and shall come forth; 29 they that have done good to a resurrection of life; and they that have done evil, to the resurrection of condemnation.

30 "Of myself, I can do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of him who sent me.

31 "If I bear witness of myself, my witness is not true. 32 There is another who beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent to John, and he bare witness to the truth. 34 Yet I receive not witness from man: but I say these things, that ye may be saved. 35 He was that burning and shining lamp: but ye chose to rejoice for a short time *only* in his light.

36 "But I have greater witness than *that* of John: for the works which the Father hath given me to perform, these works which I do, bear witness of me, that the Father hath sent me. 37 And the father himself, who sent me, hath borne witness of me. Ye have neither listened to his voice at any time, nor seen his form; 38 nor have ye his word abiding in you; because ye believe not in him whom he hath sent. 39 Ye search the scriptures, because in them ye think ye have aionian life: and, though they testify of me, 40 yet ye are not willing to come to me, that ye may have life.

41 "I receive not honour from men: but I know you, that ye have not the love of God in you. 42 I am come in my Father's name, and yet ye receive me not: 43 if another shall come in his own name, him ye will receive. 44 How can ye believe, who receive honour from one another, while ye seek not the honour which *cometh* from God only?

45 "Think not that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. 46 For if ye had believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how will ye believe my words?"

CH. VI. 1 AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. 2 And a great multitude followed him, because they saw the miracles which he had done on those who were diseased. 3 And Jesus went up a mountain,

and sat there with his disciples.

4 Now the passover (a festival of the Jews) was nigh. 5 When Jesus, therefore, lifted up *his* eyes, and saw that a great multitude was coming to him, he said to Philip, "Whence shall we buy bread, that these may eat?" 6 (Now he said this to try him: for he himself knew what he was about to perform.) 7 Philip answered him, "Two hundred denarii would not purchase bread sufficient for them, so that every one of them may take a little."

8 One of his disciples, Andrew, Simon Peter's brother, said to him, 9 "There is a lad here, who hath five barley-loaves, and two small fishes: but what are they among so many?" 10 [*And*] Jesus said, "Make the men place themselves on the ground." (Now there was much grass in the place.) [*So*] the men placed themselves on the ground, in number about five thousand.

11 And Jesus took the loaves; and, having given thanks, he distributed [*to the disciples, and the disciples*] to those on the ground: and in like manner of the fishes, as much as they desired. 12 And when they were filled, he said to his disciples, "Gather up the fragments which remain, that nothing be lost." 13 They therefore gathered *them*, and filled twelve panniers with the fragments of the five barley-loaves, which remained to those that had eaten.

14 Then those men, having seen the miracle which Jesus did, said, "This is in truth that prophet who was to come into the world." 15 Jesus, therefore, perceiving that they were about to come and take him by force, to make him a king, [again] withdrew himself, alone, to a mountain.

16 And in the evening, his disciples went down to the sea; 17 and having embarked, were passing by sea, to Capernaum. And it was now dark; and Jesus had not come to them. 18 And the sea arose, because of a great wind which blew. 19 So having rowed about twenty-five or thirty furlongs, they saw Jesus walking on the sea, and drawing near the vessel: and they were afraid. 20 But he said to them, "It is I: be not afraid." 21 Then they were glad to receive him into the vessel; and immediately the vessel was at the land whither they were going.

22 The day following, the multitude, who had been by the sea-side, having seen that no other boat was there, save that one, and that Jesus had not gone with his disciples into the vessel, but *that* his disciples had departed alone; 23 (however, there came other boats from Tiberias, near the place where they ate bread, [after the Lord had given thanks;]) 24 when the multitude therefore, saw, that neither Jesus was there, nor his disciples, they took shipping, and came to Capernaum, seeking Jesus.

25 And when they had found him, on the other side of the

sea, they said to him, "Rabbi, when camest thou hither?" 26 Jesus answered them, and said, "Verily, verily, I say to you, Ye seek me, not because ye have seen miracles, but because ye ate of the loaves and were filled.

27 "Labour to obtain not the food which perisheth, but the food which endureth to aionian life, which the Son of man will give you, for to him the Father, *even* God, hath set his seal."

28 They said therefore, to him, "What shall we do, that we may work the works of God?" 29 Jesus answered, and said to them, "This is the work of God, that ye believe on him whom he hath sent." 30 Then they said to him, "What miracle, therefore, dost thou, that we may see, and believe thee? what dost thou work? 31 Our fathers ate manna in the desert: as it is written, 'He gave them bread from heaven to eat.'"

32 Jesus [*therefore*], said to them, "Verily, verily, I say to you, Moses gave you not the bread from heaven; but my Father is giving you the true bread from heaven*; 33 for the bread of God is that which cometh down from heaven, and giveth life to the world." 34 Then they said to him, "Master, always give us this bread."

35 [*Now*] Jesus said to them, "I am the bread of life: he who cometh to me, shall never hunger; and he who believeth in me, shall never thirst. 36 But I have said to you, that ye have both seen me and believe not.

37 "All whom the Father giveth me, will come to me; and him who cometh to me, I will in no wise cast out. 38 For I am come down from heaven, not to do mine own will, but the will of him who sent me.

39 "And this is the will of him who sent me, that of all which he hath given me, I should lose none of it, but should raise it up, at the last day. 40 For this is the will of him who sent me, that every one who seeth the Son, and believeth in him, shall have aionian life: and I will raise him up, at the last day."

41 The Jews then murmured at him, because he said, 'I am the bread which came down from heaven:' 42 and said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how, therefore, doth he say [*this*], 'I came down from heaven?'"†

43 Jesus answered and said to them, "Murmur not amongst yourselves. 44 No one can come to me, unless the Father, who sent me, draw him: and I will raise him up, at the last day. 45 It is written in the prophets, 'And all shall be taught of God.' Every one who hath heard and learned from the Father, cometh to me. 46 Not that

* The bread from heaven clearly signifies the doctrine, not the person, of Christ.

† "The Jews, like many modern expositors, mistook our Lord's meaning. They understood that of his person, which he intended of his doctrine; and took that in a literal sense, which he meant figuratively. Observe, that the Jews call Jesus the son of Joseph, without being contradicted by the Evangelist." Im. Ver. note.

any one hath seen the Father, but he that is from God; he hath seen the Father.

47 "Verily, verily, I say to you, He who believeth in me, hath aionian life. 48 I am the bread of life. 49 Your fathers ate manna in the desert, and died. 50 This is the bread which cometh down from heaven, that a man may eat of it, and not die. 51 I am the living bread which came down from heaven: if any one eat of this bread, he shall live to the age: and the bread which I will give, is my flesh [which I will give] for the life of the world."

52 The Jews, therefore, contended amongst themselves, saying, "How can this man give us *his* flesh to eat?" 53 Jesus therefore said to them, "Verily, verily, I say to you, Unless ye eat the flesh * of the Son of man, and drink his blood, ye have not life in you. 54 He that eateth my flesh, and drinketh my blood, hath aionian life; and I will raise him up at the last day. 55 For my flesh is truly food, and my blood is truly drink.

56 "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father; so he likewise that eateth me, shall live by me. 58 This is the bread which came down from heaven: not as [*your*] fathers ate *manna* and died. He that eateth of this bread, shall live to the age." 59 He said these things, in a synagogue, as he taught in Capernaum.

60 MANY, therefore, of his disciples, hearing *this*, said, "This is hard doctrine: who can understand it?" 61 But Jesus, knowing, in himself, that his disciples murmured at this, said to them, "Do ye revolt at this? 62 *What* then if ye shall see the Son of man going up where he was before†? 63 It is the spirit that giveth life; the flesh profiteth nothing: the words which I speak to you, *they* are spirit, and *they* are life. But there are some of you that believe not." 64 (For Jesus knew, from the beginning, who they were that believed not, and who was to deliver him up.) 65 And he said, "For this cause I said to you, that no one can come to me, unless it be given to him by [*my*] Father."

66 From that *time*, many of his disciples went back, and walked no more with him. 67 Jesus therefore said to the twelve, "Will ye also depart?" 68 Simon Peter answered him, "Master, to whom shall we go? thou hast the words of aionian life: 69 and we believe, and know, that thou art the Holy One of God." 70 [*Jesus*] answered them, "Have not I

* *Unless ye eat the flesh*, etc.] Unless ye receive and observe my doctrine. See ver. 35. 40. 47. Newcome. It is not *necessary* to suppose that our Lord here has any allusion to his own death: though that is not improbable.

† The proper meaning of this passage seems to be this: Do ye revolt at what I have now said? What then would you do if I should advance still further into the subject of my mission; and reveal truths which would be still more remote from your apprehension, and more offensive to your prejudices? See ch. xvi. 12. See also, 1m. Ver. note.

chosen you twelve? and yet one of you is an impostor." 71 Now he spake of Judas Iscariot, *the son* of Simon: for he was about to deliver him up, [*being*] one of the twelve.

CH. VII. 1 AND after these things, Jesus travelled about in Galilee: for he did not choose to walk in Judea because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles, was near. 3 His brethren, therefore, said to him, "Depart hence, and go into Judea; that thy disciples, also, may see the works which thou dost. 4 For no one who seeketh to be known publicly, doth any thing in secret. If thou do these things, show thyself to the world." 5 (For neither did his brethren believe in him.)

6 [*Then*] Jesus said to them, "My time is not yet come: but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of it that its works are evil. 8 Go ye up to [*this*] festival: I am not going up to this festival, *at present;* for my time is not yet fully come." 9 Having said this to them, he remained *still* in Galilee. 10 But when his brethren had gone up, then he also went up to the festival; not openly, but as *it were* in secret.

11 Then the Jews sought him at the festival and said, "Where is he?" 12 And there was much murmuring among the multitudes concerning him: and some said, "He is a good man:" others said, "No: but he deceiveth the people." 13 However, no one spake openly of him, for fear of the Jews.

14 BUT *it being* already about the middle of the festival, Jesus went up into the temple, and taught. 15 And the Jews wondered, saying, "How hath this man learning, having never been taught?" 16 Jesus answered them, and said, "My doctrine is not mine, but his who sent me. 17 If any one desire to do his will, he shall know concerning the doctrine, whether it be from God, or *whether* I speak of myself.

18 "Whoever speaketh of himself, seeketh *to promote* his own glory: but whoever seeketh *to promote* the glory of him who sent him, the same is true, and unrighteousness is not in him. 19 Did not Moses give you the law; and *yet* no one of you keepeth the law? Why seek ye to kill me?" 20 The multitude answered and said, "Thou hast a demon: Who seeketh to kill thee?"

21 Jesus answered, and said to them, "I have done one work, and ye all wonder at it. 22 Moses gave you circumcision; (not that it is from Moses, but from the fathers;) and ye, on the sabbath, circumcise a man. 23 If a man on the sabbath receive circumcision, that the law of Moses may not be broken, are ye angry with me, because I made a man entirely well on the sabbath? 24 Judge not according to appearance; but judge righteous judgment."

25 Then some inhabitants of

Jerusalem said, "Is not this he whom they seek to kill? 26 [but,] lo! he speaketh boldly; and nothing is said to him. Do the rulers know indeed that this is the Christ? 27 However, we know this *man*, whence he is; but, when Christ cometh, no one knoweth whence he is." * 28 Then Jesus cried out, in the temple, as he taught, saying, "Ye both know me, and know whence I am; and I am not come of myself, but he who sent me is true, whom ye know not. 29 *But* I know him: for I am from him, and he hath sent me."

30 Then the *Jews* sought to apprehend him: yet no one laid hands on him, because his hour was not yet come. 31 But many of the multitude believed in him, and said, "When Christ cometh, will he do more miracles than [these] which this *man* hath done?"

32 The Pharisees heard the multitude murmuring such things about him; and the Pharisees and the chief-priests sent officers to apprehend him. 33 Jesus, therefore, said, "Yet a little while I shall be with you; and *then* I shall go to him who sent me. 34 Ye will seek me, and will not find *me*; and where I shall be, *thither* ye cannot come."

35 The Jews, therefore, said amongst themselves, "Whither will this *man* go, that we shall not find him? will he go to the dispersed Greeks, and teach the Greeks?† 36 What words are these which he said, 'Ye will seek me, and will not find *me*: and where I shall be, *thither* ye cannot come?'"

37 NOW on the last day, *which is* the great *day*, of the festival, Jesus stood and cried, saying, "If any one thirst, let him come to me, and drink. 38 He who believeth in me, as the scripture hath said, from his belly shall flow rivers of living water." 39 (Now he spake this of the spirit, which those who believe in him were to receive: for a [holy] spirit was not yet *received*, because Jesus was not yet glorified.)

40 Many of the multitude therefore, hearing these words, said, "In truth this is the prophet." 41 Others said, "This is the Christ." [*But*] others said, "Doth the Christ come out of Galilee? 42 Hath not the scripture said, that the Christ cometh of the offspring of David, and from the town of Bethlehem, where David was?" 43 So there was a division among the multitude because of him. 44 And some of them desired to apprehend him: but no one laid hands on him.

45 Then the officers came to

* It was a tradition of the Jews, that after the Messiah was born, he would be conveyed away and miraculously concealed, till Elias should come to reveal and anoint him. See Whitby in loc. This tradition seems to be alluded to, Matt. xii. 38; xvi. 1; Mark viii. 11; Luke xi. 16; Matt. xxiv. 3. 30.

† By Greeks here, we are to understand "Greek or Grecian Jews;" that is, "the Jews who spoke Greek, and who are here distinguished from the Jews called *Hebrews*, that is, who spoke the Hebrew tongue of that time." Encyclo. Art. Hellenists.

the chief-priests and Pharisees; who said to them, "Why have ye not brought him?" 46 The officers answered, "Never did man so speak, [as this man.]" 47 Then the Pharisees answered them, "Are ye also deceived? 48 Hath any of the rulers or of the Pharisees believed in him? 49 but this multitude, who know not the law, are accursed." 50 Nicodemus said to them, (he who came to *Jesus* by night, being one of them,) 51 "Doth our law judge any man, unless it first hear him, and know what he doth?" 52 They answered, and said to him, "Art thou also of Galilee? Search and see, that a prophet is not to arise out of Galilee."

53 * [*Then every man went to his own home:* CH. VIII. 1 *but Jesus went to the mount of Olives.* 2 *And early in the morning he came again into the temple, and all the people came to him; and he sat down and taught them.* 3 *And the scribes and the Pharisees brought to him a woman taken in adultery: and having set her in the midst,* 4 *they said to him, "Teacher, this woman was taken in adultery, in the very act.* 5 *Now Moses in the law commanded us, that such should be stoned: what then sayest thou?"*

6 *Now they said this, trying him; that they might have* whereof *to accuse him. But Jesus stooping down, wrote with* his *finger on the ground.* 7 *But as they continued asking him, raising himself up, he said to them, "Let him that is without sin among you, first cast a stone at her."*

8 *And stooping down again, he wrote on the ground.* 9 *But they, having heard* this, *and being convicted by* their *conscience, went out, one by one, beginning at the elder, to the last: and Jesus was left alone, and the woman standing in the midst.*

10 *Now Jesus raising himself up, and seeing no one but the woman, said to her, "Woman, where are those thine accusers? hath no one condemned thee?"* 11 *And she said, "No one, Master." And Jesus said to her, "Neither do I condemn thee: go, and sin no more."*]

12 Then Jesus spake again to them, saying, "I am the light of the world: he who followeth me, shall by no means walk in darkness, but shall have the light of life." 13 The Pharisees, therefore, said to him, "Thou bearest witness of thyself; thy witness is not true."

14 Jesus answered, and said to them, "Though I bear witness of myself, *yet* my witness is true: for I know whence I came, and whither I go;† but ye know not whence I come, and whither I go. 15 Ye judge

* "This paragraph concerning the woman taken in adultery is wanting in the Alexandrian (see Woide's Preface), Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac version; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. Griesbach keeps it in his text; but with great hesitation." See Im. Ver. note.

† q. d. I know from whom my authority is derived, and to whom I am accountable. See ch. iii. 13; xiii. 1, 3.

according to the flesh: I judge no one. 16 And yet if I judge, my judgment is true: because I am not alone, but I and the Father who sent me. 17 It is written in your law also, that the witness of two men is true. 18 I bear witness of myself; and the Father who sent me beareth witness of me."

19 They said, therefore, to him, "Where is thy Father?" Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye would have known my Father also." 20 He spake these words in the treasury, as he was teaching in the temple: and yet no one laid hands on him; for his hour was not yet come.

21 THEN [*Jesus*] said to them again, "I am going away, and ye will seek me, and will die in your sin: whither I go, ye cannot come." 22 Then the Jews said, "Will he kill himself? because he saith, 'Whither I go, ye cannot come.'" 23 And he said to them, "Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I therefore said to you, that ye will die in your sins: for if ye believe not that I am *he*, ye will die in your sins."

25 Then they said to him, "Who art thou?" [*And*] Jesus said to them, "Even what I told you at first. 26 I have many things to say concerning you, and to condemn: but he who sent me, is true; and I speak to the world those things which I have heard from him." 27 They understood not that he spake to them of the Father.

28 Then Jesus said to them, "When ye have lifted up the Son of man, then ye will know that I am *he*, and *that* I do nothing of myself; but speak these things as my Father hath taught me. 29 And he who sent me is with me: [*the Father*] hath not left me alone; because I always do those things which please him."

30 AS he spake these words, many believed in him. 31 Then Jesus said to those Jews who believed in him, "If ye continue in my word, *then* ye are truly my disciples: 32 and ye shall know the truth, and the truth shall make you free." 33 *But some of them* answered him, "We are Abraham's offspring, and were never slaves to any one: how sayest thou, 'Ye shall become free?'"

34 Jesus answered them, "Verily, verily, I say to you, Whosoever committeth sin is *the* slave [*of sin*]. 35 And the slave abideth not in the house to the age: *but* the son abideth to the age. 36 If the Son therefore, shall make you free, ye will be free indeed. 37 I know that ye are Abraham's offspring: yet ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with [*my*] Father: and ye do that which ye have seen with [*your*] father."

39 They answered, and said to him, "Abraham is our father." Jesus said to them, "If ye were Abraham's children, ye would

do the works of Abraham. 40 But now ye seek to kill me, a man who has told you the truth, which I have heard from God: Abraham did not act thus. Ye do the works of your father." 41 [Then] they said to him, "We are not born of fornication: we have one Father, *even* God."

42 Jesus said to them, "If God were your Father, ye would love me: for I proceeded, and am come from God; yet I came not of myself, but He sent me. 43 Why do ye not understand my discourse? because ye cannot hearken to my word. 44 Ye are of *your* father the impostor;* and the desires of your father ye are disposed to do. He was a slayer of men from the beginning, and continued not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of lies.† 45 And because I speak the truth, ye believe me not. 46 Which of you convicteth me of falsehood? 47 If I speak the truth, why do ye not believe me? he that is of God, hearkeneth to God's words: ye therefore hearken not, because ye are not of God."

48 The Jews answered and said to him, "Say we not well, that thou art a Samaritan, and hast a demon?" 49 Jesus answered, "I have not a demon: but I honour my Father, and ye dishonour me. 50 But I seek not mine own glory: there is one who seeketh *it*, and judgeth. 51 Verily, verily, I say to you, If a man keep my words, he shall by no means see death to the age."

52 The Jews therefore said to him, "Now we know that thou hast a demon. Abraham is dead and the prophets *also:* yet thou sayest, 'If a man keep my words, he shall by no means taste of death [to the age]. 53 Art thou greater than our father Abraham, who is dead? and the prophets are dead *also:* whom makest thou thyself?"

54 Jesus answered, "If I glorify myself, my glory is nothing: it is my Father who glorifieth me; of whom ye say, that he is your God: 55 and yet ye know him not; but I know him: and if I should say, 'I know him not,' I should speak falsely, like you: but I know him, and keep his words. 56 Your Father Abraham earnestly desired that he might see my day: and he saw *it*,‡ and was glad."

57 The Jews therefore said to him, "Thou art not yet fifty years old; and hast thou seen Abraham?" 58 Jesus said to them, "Verily, verily, I say to you, Before Abraham was

* the impostor, or devil, i. e. the principle of moral evil personified. Wicked men are his children, and resemble him. This symbolical person is here represented as uniformly wicked: he is a manslayer or murderer, as vice leads to misery and ruin. He is the father of liars, as being the supposed source of evil, and tempter to all wickedness. See Essays by the Rev. J. Simpson, p. 143.

† Gr. of him, or of it.

‡ i. e. he foresaw it. See ch. xii. 41.

born I am *he*."* 59 Then they took up stones to cast at him: but Jesus concealed himself, and went out of the temple.

CH. IX. 1 AND as he passed by, he saw a man *that had been* blind from *his* birth. 2 And his disciples asked him, saying, "Master, who sinned, this man, or his parents, that he was born blind?" 3 Jesus answered, "Neither did this man sin, nor his parents: but that the works of God might be manifested in him. 4 I must work the works of him who sent me, while it is day: the night cometh, when no one can work. 5 While I am in the world, I am the light of the world."

6 When he had said this, he spat on the ground, and made clay with the spittle, and anointed the eyes [of the blind man] with the clay, 7 and said to him, "Go, wash thyself in the pool of Siloam:" (which is, by interpretation, Sent.) He departed, therefore, and washed himself, and came seeing. 8 The neighbours, therefore, and those who had seen him before, (for he had been a beggar) said, "Is not this he who sat and begged?" 9 Some said, "This is he." And others *said*, "He is like him." *But* he said, "I am *he*."

10 They said, therefore, to him, "How were thine eyes opened?" 11 He answered and said, "A man, called Jesus, made clay and anointed mine eyes, and said to me, 'Go to Siloam, and wash thyself:' and I went and washed myself, and received my sight." 12 Then they said to him, "Where is he?" He said, "I know not."

13 THEN they brought him to the Pharisees; [him who had been blind.] 14 Now it was the sabbath, when Jesus made the clay, and opened his eyes. 15 Then the Pharisees also asked him again, how he had received his sight. And he said to them, "He put clay on mine eyes, and I washed myself, and see." 16 Wherefore, some of the Pharisees said, This man is not from God, because he keepeth not the sabbath." Others said, "How can a sinner do such miracles?" And there was a division among them.

17 They said again to the blind man, "What sayest thou of him, since he hath opened thine eyes?" And he said, "He is a prophet." 18 Upon this the Jews did not believe concerning him, that he had been blind, and had received his sight; until they called his parents: [*the parents* of him that had received his sight.]†

19 And they asked them, saying, "Is this your son, of whom ye say that he was born blind? how then doth he now see?" 20 His parents answered them, and said, "We know that this is our son, and that he was born

* As if he had said, "My mission was settled and certain before the birth of Abraham." Compare Matt. xvii. 11. See Wakefield's note on the text.

† "See the external authorities, which show that the two last Greek words in this verse are a gloss. And though there is no external authority for omitting the three last words of ver. 13, they have the appearance of a marginal note inserted in the text." Newcome.

blind: 21 but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he will speak for himself."

22 His parents spake these words, because they feared the Jews: for the Jews had already agreed that, if any one should confess him to be Christ; he should be put out of the synagogue. 23 For this cause his parents said, "He is of age; ask him." 24 A second time, therefore, they called the man that had been blind, and said to him, "Give glory to God: we know that this man is a sinner."

25 [*Then*] he answered and said, "Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, I now see." 26 Then they said to him, again, "What did he to thee? how opened he thine eyes?" 27 He answered them, "I have told you already, and ye did not hearken: why desire ye to hear *it* again? would ye also be his disciples?"

28 *Then* they reviled him, and said, "Thou art his disciple; but we are *the* disciples of Moses. 29 We know that God spake to Moses: but we know not whence this man is.

30 The man answered and said to them, "This surely is a wonderful thing, that ye know not whence he is, and yet he hath opened mine eyes. 31 [*Now*] we know that God heareth not sinners: but if any one be a worshipper of God, and do his will, him he heareth. 32 From the commencement of the age, it hath not been heard that any one opened the eyes of one born blind. 33 If this *man* were not from God, he could do nothing."

35 They answered, and said to him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out.

34 Jesus heard that they had cast him out: and having found him, said to him, "Dost thou believe in the Son of God?" 36 He answered and said, "Who is he, Master, that I may believe in him?" 37 [*And*] Jesus said to him, "Thou hast both seen him, and it is he who talketh with thee." 38 And he said, "Master, I believe." And he did him obeisance.

39 Then Jesus said, "For judgment I am come into this world: that those who see not, may see; and that those who see, may become blind." 40 [*And*] *some* of the Pharisees that were with him, heard these words, and said to him, "Are we also blind?" 41 Jesus said to them, "If ye were blind, ye would not have sin: but now ye say, 'We see;' your sin [*therefore*] remaineth.

Ch. X. 1 "Verily, verily I say to you, he that entereth not by the door, into the sheep-fold, but climbeth up some other way, that man is a thief and a robber. 2 But he that entereth in by the door, is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hearken to his voice: and he calleth his own sheep by name, and leadeth them out. 4 [*And*]

when he bringeth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. 5 Whereas, a stranger they will not follow, but will flee from him: for they know not the voice of strangers." 6 This parable Jesus spake to them: but they understood not what things they were, which he spake to them.

7 Jesus, therefore, said to them again, "Verily, verily, I say to you, I am the door of the sheep. 8 All who have come before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: if any one enter in by me, he shall be safe, and shall go in and out, and find pasture. 10 The thief cometh not, but to steal, and to kill, and to destroy: I am come that they may have life, and that they may have it abundantly. 11 I am the good shepherd: the good shepherd layeth down his life for the sheep.

12 "But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf seizeth them, and scattereth the sheep: 13 [*and the hireling fleeth,*] because he is a hireling, and careth not for the sheep. 14 I am the good shepherd, and know my *sheep*, and am known by mine; 15 *even* as the Father knoweth me, and *as* I know the Father: and I lay down my life for the sheep.

16 "And other sheep I have, which are not of this fold: them also I must bring, and they will hear my voice: and there shall be one flock, *and* one shepherd. 17 For this my Father loveth me; because I lay down my life, that I may take it again. 18 No one taketh it from me; but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This commission I have received from my Father."

19 There was a division [therefore] again, among the Jews because of these words. 20 And many of them said, "He hath a demon, and is mad;* why hear ye him?" 21 Others said, "These are not the words of him that hath a demon. Can a demon open the eyes of the blind?"

22 NOW the feast of dedication was kept at Jerusalem; [and] it was winter. 23 And Jesus walked in the temple, in Solomon's porch. 24 Then the Jews surrounded him, and said to him, "How long dost thou keep us in suspense? If thou be the Christ, tell us plainly." 25 Jesus answered them, "I have told you, and ye believe not: the works which I do, in my Father's name, they bear witness of me.

26 "But ye believe not, because ye are not of my sheep. [As I said to you,] 27 my sheep hear my voice, and I know them, and they follow me: 28 and I

* *He hath a demon and is mad.*] Observe, these words express cause and effect. The effect, the disease, is *insanity:* the supposed cause is possession by a *demon*, or a *human ghost*, than which no supposition can be more absurd: but it was the philosophy of the age.

give to them aionian life; and they shall by no means perish to the age, nor shall any one force them out of my hand. 29 My Father, who hath given *them* to me, is greater than all; and no one is able to force *them* out of my Father's hand. 30 I and the Father are one."*

31 Then the Jews took up stones again, to stone him. 32 Jesus said to them, "Many good works I have shown you, from my Father, for which of those works do ye stone me?" 33 The Jews answered him, [*saying*,] "For a good work we stone thee not; but for blasphemy, and because thou, being a man, makest thyself God."

34 Jesus answered them, "Is it not written in your law, 'I said, ye are gods?' 35 If those be called gods, to whom the word of God came, (and the scripture cannot be made void;) 36 say ye of him, whom the Father hath set apart,† and sent into the world, 'Thou blasphemest:' because I said, 'I am *the* son of God?' 37 If I do not the works of my Father, believe me not: 38 but if I do, though ye believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him." ‡

39 Upon this they sought again to apprehend him: but he escaped out of their hand; 40 and departed, again, beyond Jordan, to the place where John at first baptized: and there he abode. 41 And many resorted to him, and said, "John did no miracle: but all things which John spake of this man were true." 42 And many believed in him there.

CH. XI. 1 NOW a certain man was sick, *named* Lazarus, of Bethany, the town of Mary and of her sister Martha. 2 (It was that Mary who anointed the Lord with balsam, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 The sisters, therefore, sent to him, saying, "Master, behold; he whom thou lovest is sick." 4 And Jesus hearing *this*, said, "This sickness is not unto death; but for the glory of God, that the Son of God may be glorified by it."

5 (Now Jesus loved Martha, and her sister, and Lazarus.) 6 Having then heard that he was sick, he still remained two days in the place where he was. 7 Then, afterward, he said to the disciples, "Let us go again into Judea." 8 The disciples said to him, "Master, *but* very lately the Jews sought to stone thee: and wouldst thou go there again?" 9 Jesus answered, "Are there not twelve hours of the day? If any one walk in the day, he stumbleth not, because he seeth the light of this world: 10 but if any one

* Gr. one thing. "To snatch my true disciples out of my hand, would be to snatch them out of my Almighty Father's hand; because I and my Father are one; one in design, action, agreement, affection. See ch. xvii. 11, 21, 22; 1 Cor. iii. 8. and, in some copies ἐν: Gal. iii. 28. The phrase is equivalent to that which occurs at the close of ver. 38." Newcome.

† Gr. sanctified.

‡ *That the Father is in me, and I in him.*] "Compare ch. xiv. 10, 11: where this union is said to consist in speaking the words, and doing the works, of the Father." Newcome.

walk in the night, he stumbleth; because there is no light." 11 Having spoken these things, he afterward said to them, "Our friend Lazarus sleepeth; but I go to awake him."

12 Then his disciples said, "Master, if he sleep, he will recover." 13 But Jesus spake of his death: yet they thought that he spake of the repose of sleep. 14 Then Jesus said to them, plainly, "Lazarus is dead. 15 And I am glad, for your sakes, that I was not there, that ye may believe: but let us go to him." 16 Then Thomas, who is called Didymus,* said to his fellow disciples, "Let us also go, that we may die with him."

17 When Jesus, therefore, came, he found that he had already lain four days in the tomb.

18 (Now Bethany was near Jerusalem, about fifteen furlongs off; 19 and many of the Jews had come to Martha and Mary, that they might comfort them concerning their brother.)

20 Then Martha, having heard that Jesus was coming, *went and* met him: but Mary sat in the house.

21 Then said Martha to Jesus, "Master, if thou hadst been here, my brother had not died. 22 But I know that, even now, whatsoever thou shalt ask of God, God will give thee." 23 Jesus said to her, "Thy brother shall rise again." 24 Martha said to him, "I know that he will rise again in the resurrection, at the last day."

25 Jesus said to her, "I am the resurrection, and the life: he who believeth in me, though he were dead, he shall live; 26 and whosoever liveth, and believeth in me, shall by no means die to the age. Believest thou this? 27 She said to him, "Yes, Master, I believe that thou art the Christ, the Son of God, who was to come into the world." 28 And when she had said this, she went and called her sister Mary, secretly, saying, "The teacher is come, and calleth for thee."

29 As soon as *Mary* heard *this*, she rose up quickly, and went to him. 30 (Now Jesus was not yet come into the village, but was in the place where Martha met him.) 31 The Jews then, who were with Mary, in the house, and were comforting her, when they saw that she rose up hastily, and went out, followed her, saying, "She goeth to the tomb, that she may weep there."

32 As soon then as Mary came where Jesus was, and saw him, she fell down at his feet, saying to him, "Master, if thou hadst been here, my brother had not died."

33 When Jesus, therefore, saw her weeping, and the Jews who came with her, *also* weeping, he groaned in spirit, and was troubled, 34 and said, "Where have ye laid him?" They said to him, "Master,

* *Thomas* in Chaldee, and *Didymus* in Greek, both signify *twin*. Campbell.

come and see." 35 Jesus wept. 36 The Jews, therefore, said, "See, how he loved him." 37 But some of them said, "Could not he, that opened the eyes of the blind *man*, have caused even that this *man* should not have died?"

38 Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it. 39 Jesus said, "Take away the stone." Martha, the sister of him that was dead, said to him, "Master, by this time the smell is offensive: for it is the fourth day." 40 Jesus said to her, "Said I not to thee, If thou believe, thou shalt see the glory of God?"

41 Then they took away the stone. And Jesus lifted up *his* eyes, and said, "Father, I thank thee that thou hast heard me. 42 I know indeed that thou hearest me always: but because of the multitude who stand by I have said *this*, that they may believe that thou hast sent me." 43 And having said these words, he cried out with a loud voice, "Lazarus, come forth." 44 *Then* he that had been dead came out, having his hands and feet bound with grave clothes: and his face was bound about with a napkin. Jesus said to them, "Loose him, and let him go."

45 Then many of the Jews who had come to Mary, and had seen the things which he did, believed in him. 46 But some of them went away to the Pharisees, and told them what things Jesus had done.

47 The chief-priests, therefore, and the Pharisees assembled a council, and said, "What shall we do? for this man doth many miracles. 48 If we suffer him thus, all will believe in him: and the Romans will come and take away both our place and nation."

49 Then one of them, *named* Caiaphas, being high-priest that year, said to them, "Ye know nothing; 50 nor consider that it is expedient for us that one man should die for the people, and that the whole nation should not perish." 51 Now he spake not this of himself: but being high-priest that year, he prophesied that Jesus should die for the nation: 52 and not for the nation only; but that he should gather together, also, in one *body*, the children of God, who were scattered abroad.

53 From that day, therefore, they took counsel together to kill him. 54 Jesus, therefore, no longer walked openly among the Jews; but went thence to a country near the desert, to a city called Ephraim; and continued there, with his disciples.

55 And the passover of the Jews was near; and many went up to Jerusalem, out of the country, before the passover, to purify themselves. 56 Then they sought for Jesus, and said amongst themselves, as they stood in the temple, "What think ye? Will he not come to the festival?" 57 Now, both

the chief-priests and the Pharisees had given a commandment, that, if any man knew where he was, he should discover *it*; that they might apprehend him.

CH. XII. 1 SIX days then before the passover, Jesus came to Bethany, where Lazarus was, that had been dead, whom he had raised from the dead. 2 Upon which, a supper was made for him there; and Martha served: and Lazarus was one of those that were at the table with him. 3 Then Mary took a pound of very precious balsam of spikenard, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the balsam.

4 Then said one of his disciples, Judas Iscariot, [*the son* of Simon,] who was about to deliver him up, 5 "Why was not this balsam sold for three hundred denarii,* and given to the poor?" 6 Now he said this, not that he cared for the poor: but because he was a thief, and had the purse, and carried what was put in it. 7 Then said Jesus, "Suffer her: against the day of my embalming she hath kept this. 8 For ye have the poor with you always; but me ye have not always."

9 NOW a great multitude of the Jews knew that he was there: and they came, not because of Jesus only, but that they might see Lazarus also, whom he had raised from the dead. 10 So the chief-priests consulted that they might kill Lazarus also; 11 because, by reason of him, many of the Jews forsook *them*, and believed in Jesus.

12 ON the next day, a great multitude who were come to the festival, having heard that Jesus was coming to Jerusalem, 13 took branches of palm-trees, and went forth to meet him, and cried out, "Hosanna; blessed *be* the King of Israel who cometh in the name of the Lord." 14 Now Jesus having procured a young ass, was sitting on it; as it is written, 15 "Fear not, daughter of Zion: behold, thy king cometh, sitting on the foal of an ass."

16 These things the disciples did not understand at first: but when Jesus had been glorified, then they remembered that these things were written of him, and *that* they had done these things to him. 17 The multitude then who were with him, bare witness that he had called Lazarus out of the tomb, and raised him from the dead. 18 For this reason also, the multitude met him; because they heard that he had done this miracle. 19 The Pharisees, therefore, said amongst themselves, "Perceive ye that ye prevail nothing? behold, the world is gone after him."

20 NOW certain Greeks † were among those who came up to worship at the festival. 21 So these came up to Philip, who *was* of Bethsaida, in Galilee, and besought him, saying, "Sir, we desire to see Jesus."

* Above 9*l.* sterling. Campbell.

† See ch. vii. 35, note.

22 Philip came and told Andrew: and again, Andrew and Philip told Jesus. 23 And Jesus answered them, saying, "The hour is come that the son of man should be glorified.

24 "Verily, verily, I say to you, Unless a grain of wheat fall into the ground, and die, it remaineth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life, shall lose it; and he that hateth his life, in this world, shall keep it to aionian life. 26 If any one serve me, let him follow me; and, where I am, there also shall my servant be: if any one serve me, him the Father will honour.

27 "Now is my soul troubled: and what shall I say? Father, save me from this hour? But for this cause I came to this hour. Father, glorify thy name."

28 Then a voice came from heaven, *saying*, "I have both glorified *it*, and will glorify *it* again." 29 The multitude, therefore, who stood by, and heard *it*, said that it thundered. Others said, "An angel spake to him." 30 Jesus answered and said, "This voice came not for my sake, but for your sakes. 31 Now is the judgment of [this] world:* now the prince of this world will be cast out.† 32 And although ‡ I shall be lifted up from the earth, I will draw all *men* to me." 33 (This he said, signifying what death he was about to die.)

34 The multitude answered him, "We have heard, out of the law, that Christ continueth to the age: and how sayest thou, 'The Son of man must be lifted up?' Who is this Son of man?"

35 Then Jesus said to them, "A little time, the light will be among you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have the light, believe in the light, that ye may be sons of light." These things Jesus spake, and departed, and concealed himself from them.

37 But though he had done so many miracles before them, yet they believed not in him: 38 so that the words of the prophet Isaiah were fulfilled, which he spake, saying, "Lord, who hath believed our report? and to whom hath the arm of the Lord been made manifest?" 39 Therefore, they could not believe, because Isaiah hath said again, 40 "He hath blind-

* Now the time approaches when the unbelieving Jews will incur punishment: so κοσμος is used, ch. xvii. 9. In addition to this text, which Dr. Newcome produces to prove that κοσμος sometimes signifies the unbelieving Jews, or perhaps the Jewish polity, and dispensation, what we call the Jewish world, see Gal. iv. 3; vi. 14; Eph. ii. 2; Col. ii. 8, 20.

† The prince of this world, i. e. the Jewish hierarchy and magistracy will be abolished: the political existence of the Jews as a nation will be destroyed. See the preceding note. Compare ch. xiv. 30; xvi. 11. See likewise 1 Cor. ii. 6. 8. If the first clause of this sentence is to be understood of the Jewish nation, the last is in all reason to be interpreted of the rulers of that nation.

‡ *Although.*] See 1 Cor. iv. 15. Some render *when:* for which sense of εαν see ch. xiv. 3; 2 Cor. v. 1. Newcome.

ed their eyes, and hardened their hearts; so that they see not with *their* eyes, nor understand with *their* heart, and turn, that I should heal them."

41 These things Isaiah said, when he saw his glory, and spake of him. 42 Nevertheless, many, even among the rulers, believed in him; but because of the Pharisees they did not confess *it*, lest they should be put out of the synagogue: 43 for they loved the praise of men more than the praise of God.

44 But Jesus cried out, and said, "He who believeth in me, believeth not *only* in me, but *also* in him who sent me. 45 And he who seeth me, seeth him who sent me. 46 I am come a light into the world, that whosoever believeth in me may not remain in darkness. 47 And if any one hear my words, and believe not, I condemn him not: (for I came not to condemn the world, but to save the world:) 48 he who rejecteth me, and receiveth not my words, hath that which condemneth him: the doctrine which I have taught, that will condemn him in the last day.

49 "For I have not spoken of myself; but the Father who sent me, he hath commanded me, what I should enjoin, and what I should speak. 50 And I know that his commandment is aionian life: whatever therefore I say, I so speak as the Father hath given me in charge."

CH. XIII. 1 Now, Jesus having known, before the feast of the passover, that his hour was come when he should depart out of this world to the Father; and, having loved his own that were in the world, he loved them to the end. 2 And supper being ready, (the impostor* having already put into the heart of Judas Iscariot, *the son* of Simon, to deliver him up;) 3 [*Jesus*] though he knew that the Father had given all things into his hands, and that he came from God, and was going to God; 4 *yet* he arose from supper, and having laid aside his mantle, he took a towel, and girt himself. 5 Then he poured water in a vessel, and began to wash the feet of the disciples, and to wipe *them* with the towel with which he was girded.

6 So he cometh to Simon Peter: [*and*] that *disciple* said to him, "Master, dost thou wash my feet?" 7 Jesus answered, and said to him, "What I do, thou knowest not now; but thou wilt know presently."

8 Peter said to him, "Thou shalt not wash my feet to the age." Jesus answered him, "If I wash thee not, thou hast no part with me." 9 Simon Peter said to him, "Master, not my feet only, but also *my* hands and *my* head." 10 Jesus said to him, "He that hath bathed, needeth to wash [*his* feet] only; and he is entirely clean: and ye are clean, but not all."

11 For he knew who was to

* The impostor, or devil, that is, his own bad passions: q. d. being instigated by his avarice etc.

deliver him up: wherefore he said, "Ye are not all clean." 12 So, after he had washed their feet, and had taken his mantle, and had again placed himself at table, he said to them, "Know ye what I have done to you? 13 Ye call me, Teacher, and Master: and ye say well: for *so* I am. 14 If I then, *your* Master and Teacher, have washed your feet; ye also ought to wash one another's feet: 15 for I have given you an example, that ye also may do as I have done to you.

16 "Verily, verily, I say to you, The servant is not greater than his master; nor *is* the messenger greater than he who sent him. 17 Since ye know these things, happy are ye if ye practise them.

18 "I speak not of you all: I know whom I have chosen: but that scripture must be fulfilled, 'He that eateth bread with me, hath lifted up his heel against me.' 19 Now I tell you, before it come to pass, that, when it shall come to pass, ye may believe that I am *he*. 20 Verily, verily, I say to you, He that receiveth whom I shall send, receiveth me; and he that receiveth me, receiveth him that sent me."

21 When Jesus had said thus, he was troubled in spirit, and testified, and said, "Verily, verily, I say to you, that one of you will deliver me up." 22 [*Then*] the disciples looked on one another, doubting of whom he spake.

23 Now there was placed on the bosom of Jesus one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it might be, of whom he spake. 25 He then who leaned on the breast of Jesus, said to him, "Master, who is it?" 26 Jesus answered, "It is he to whom I shall give a piece of bread, when I have dipped it." And having dipped the piece of bread, he gave it to Judas Iscariot, *the son* of Simon. 27 And, after the piece of bread, the adversary entered into him.* Then said Jesus to him; "What thou dost, do quickly."

28 Now no one at the table knew why he spake this to him. 29 For some thought, because Judas had the purse, that Jesus had said to him, "Buy whatever we have need of for the festival;" or, that he should give something to the poor. 30 He then who had received the piece of bread, went out immediately: now it was night.

31 When he had gone out, Jesus said, "Now is the Son of man glorified, and God is glorified by him. 32 Since God is glorified by him, God also will glorify him in himself, and will immediately glorify him.

* *The adversary entered into him.*] "See on Luke xxii. 3, and ver. 2. From our Lord's action in such circumstances, Judas seems to have inferred that he was marked out as the traitor. This so enraged him, as to confirm his resolution of betraying Jesus immediately." Newcome. "Wicked men, instigated by their bad passions, are spoken of as possessed by the adversary, satan, or the devil: as madmen are represented as possessed by demons, or human ghosts, and with as little foundation. But it was the current language of the times." Im. Ver. note.

33 *Dear* children, a little longer I shall be with you. Ye will seek me: and, as I said to the Jews, 'Whither I go, ye cannot come,' so I now say to you. 34 A new commandment I give you, that ye love one another; that, as I have loved you, ye also love one another. 35 By this, all will know that ye are my disciples, if ye have love to one another."

36 Simon Peter said to him, "Master, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now; but thou wilt follow me hereafter." 37 Peter said to him, "Master, why cannot I follow thee now? I will lay down my life for thy sake." 38 Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say to thee, The cock will not crow,* till thou shalt have denied me thrice.

CH. XIV. 1 "LET not your heart be troubled: ye believe in God; believe also in me. 2 In my Father's house are many mansions; if *it were* not *so*, I would have told you. I go to prepare a place for you. 3 And after I shall have gone and prepared a place for you,† I will come again, and receive you to myself; that, where I am, ye also may be. 4 And whither I go, ye know; and the way ye know."

5 Thomas said to him, "Master, we know not whither thou goest; and how can we know the way?" 6 Jesus said to him, "I am the way, and the truth, and the life: no one cometh to the Father but by me. 7 If ye knew me, ye would know my Father also: and henceforth ye know him, and have seen him." 8 Philip said to him, "Master show us the Father; and it sufficeth us." 9 Jesus said to him, "Have I been so long with you, and dost thou not know me, Philip? He that hath seen me, hath seen the Father: how then sayest thou, 'Show us the Father?' 10 Believest thou not that I am in the Father, and the Father in me?‡ the words which I speak to you, I speak not from myself; but the Father, who abideth in me, he doth the works. 11 Believe me, that I *am* in the Father, and the Father in me: but if not, believe [me] for the works themselves.

12 "Verily, verily I say to you, He who believeth in me, the works which I do he also shall do: and greater *works* than these he shall do, because I go to [*my*] Father; 13 and whatsoever ye shall ask in my name, I will do; that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do *it*.

15 "If ye love me, keep my commandments. 16 And I will ask the Father, and he will give you another advocate, that he

* That is, the trumpet of the third watch, or the cock-crowing, shall not sound. See Theol. Repository, vol. vi. p. 105. and note on Luke xxii. 34.

† And although I go and prepare.....yet, Newcome.

‡ "I am in the Father, and the Father is in me; because my doctrine is my Father's, and because my miracles are my Father's. See ch. x. 38." Newcome.

may abide with you to the age; 17 *even* the spirit of truth, which the world cannot receive, because it discerneth it not, nor knoweth it; but ye shall know it; for it shall abide with you, and shall be in you. 18 I will not leave you orphans: I will come to you.

19 "*But* a little time longer, and the world shall see me no more; but ye shall see me: because I live, ye also shall live. 20 In that day, ye shall know that I *am* in my Father, and you in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is who loveth me: and he who loveth me, shall be loved by my Father; and I will love him, and will manifest myself to him.

22 Judas (not Iscariot) said to him, "Master, how is it that thou wilt soon manifest thyself to us, and not to the world?" 23 Jesus answered, and said to him, "If any man love me, he will keep my words; and my Father will love him, and we will come to him, and make *our* abode with him. 24 He who loveth me not, keepeth not my words: and yet the word which ye hear, is not mine, but the Father's, who sent me.

25 "These things I tell you, while I abide with you. 26 But the advocate, *even* the holy spirit which the Father will send in my name, shall teach you all things, and shall bring to your remembrance all things that I have spoken to you. 27 Peace I leave with you, my peace I give to you; not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be dismayed.

28 "Ye have heard that I said to you, 'I go away, and will come *again* to you.' If ye loved me, ye would rejoice, because I go to the Father: for [my] Father is greater than I. 29 And now I tell you, before it come to pass, that, when it cometh to pass, ye may believe. 30 Hereafter, I shall not talk much with you; for the prince of the world is coming, and hath nothing in me.* 31 But *this must be*, that the world may know that I love the Father, and act in such manner as the Father hath commanded me.† Arise let us go hence.

CH. XV. 1 "I AM the true vine; and my Father is the husbandman. 2 Every branch in me which beareth not fruit, he taketh away: and every *branch* which beareth fruit, he pruneth, that it may bear more fruit. 3 Ye are already pruned, through the doctrine which I have taught you. 4 Abide in me; and I *will abide* in you. As the branch cannot bear fruit of itself, unless it remain in the vine; so neither can ye, unless ye continue in me.

5 "I am the vine; ye *are* the branches. He that continueth in me, and I in him, he beareth much fruit: for, sepa-

* Some good copies read, "but will find nothing in me," q. d. I shall soon be arrested and brought before the tribunal of the magistrate as a criminal: but no crime will be proved against me. See ch. xii. 31, and the note there.

† "The ruler of this world is coming: and I have nothing now to do but to convince the world that I love the Father, and do as he commanded me." Wakefield.

rated from me, ye can do nothing. 6 If any one continue not in me, he shall be thrown away, like a *separated* branch, and shall wither: and such are gathered together, and cast into a fire, to be burned. 7 If ye continue in me, and my words continue in you, ye shall ask what ye will, and it shall be done for you.

8 "Herein is my Father glorified, that ye bear much fruit: so ye will be my disciples. 9 As the Father hath loved me, so I have loved you: continue ye in my love. 10 If ye keep my commandments, ye will continue in my love; as I have kept my Father's commandments, and *thereby* continue in his love. 11 These things I have spoken to you, that my joy in you may continue, and *that* your joy may be full. 12 This is my commandment; that ye love one another, as I have loved you.

13 "No one can show his love more, than by laying down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth, I call you not servants; for the servant knoweth not what his master doth: but I call you friends; for all things which I have heard from my Father, I have made known to you.

16 "Ye have not chosen me; but I have chosen you, and appointed you, that ye may go forth and bear fruit, and *that* your fruit may continue: that whatever ye shall ask the Father in my name, he may give you.

17 "These things I give you in charge, that ye love one another. 18 If the world hate you, consider that it hated me before you. 19 If ye were of the world, the world would love its own: but, because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you.

20 "Remember the words which I said to you, 'The servant is not greater than his master.' If they have persecuted me, they will also persecute you: if they have kept my words, they will also keep yours. 21 But, all these things they will do to you, on my account; because they know not him who sent me.

22 "If I had not come, and spoken to them, they would not have had sin: but now they have no excuse for their sin. 23 He that hateth me, hateth my Father also. 24 If I had not done among them such works as none other ever did, they would not have had sin: but now, though they have seen *these works*, yet they hate both me, and my Father. 25 But thus is fulfilled the saying written in their law, 'They hated me without a cause.'

26 "But when the advocate is come, which I will send to you from the Father, *even* the spirit of truth which proceedeth from the Father, he will testify of me. 27 And ye also shall testify, because ye have been with me from the beginning.

CH. XVI. 1 "These things I have spoken to you, that ye may not fall away. 2 They will

put you out of the synagogues: yea, the time is coming, when whosoever killeth you will think he offereth sacrifice to God. 3 And these things they will do, because they have not known the Father, nor me.

4 "But these things I have spoken to you, that, when the time shall come, ye may remember that I told you of them. And these things I said not to you from the beginning, because I was with you. 5 But now I depart to him who sent me; and no one of you asketh me, 'Whither goest thou?' 6 But because I have spoken these things to you, sorrow hath filled your heart.

7 "Nevertheless, I tell you the truth: it is advantageous to you that I go away: for if I go not away, the advocate will not come to you; but if I go, I will send him to you. 8 And when he is come, he will convict the world of sin, and of righteousness, and of condemnation: 9 of sin, because they believe not in me; 10 of righteousness, because I go to [*my*] Father, and ye see me no longer; 11 of condemnation, because the prince of this world is condemned. 12 I have still many things to say to you; but ye cannot bear *them* now. 13 However, when he cometh, *even* the spirit of truth, he will guide you into all the truth: for he will not speak of himself; but whatsoever he shall hear, *that* he will speak: and he will show you things to come.

14 "He will glorify me: for he will receive of mine, and will declare it to you. 15 All things which the Father hath are mine:* therefore, I have said, that he will receive of mine, and will declare it to you. 16 A little time, and ye will not see me; and again, a little time, and ye will see me; [because I go to the Father]."

17 Then said *some* of his disciples, amongst themselves, "What is this which he saith to us, 'A little time, and ye will not see me: and again, a little time, and ye will see me:' and, 'Because I go to the Father?'" 18 They said, therefore, "What is this which he saith, 'A little time?' we do not comprehend what he speaketh."

19 *Now* Jesus knew that they were desirous to ask him, and said to them, "Do ye inquire amongst yourselves concerning this, that I said, 'A little time, and ye will not see me: and again, a little time, and ye will see me?' 20 Verily, verily, I say to you, that ye will weep and lament, but the world will rejoice: [*and*] ye will be sorrowful, but your sorrow shall be turned into joy.

21 "A woman, when she is in travail, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the affliction, for joy that a man is born into the world. 22 And thus ye have sorrow now: but I will see you again, and your

* "Every thing which relates to the kingdom of God, in the world, is committed to my direction and superintendence." Dr. Priestley.

heart shall rejoice, and your joy no one shall take from you. 23 And in that day, ye shall request nothing of me: Verily, verily, I say to you, Whatsoever ye shall ask the Father, in my name, he will give you. 24 Hitherto, ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 "These things I have spoken to you in dark speeches: the time is coming when I shall no more speak to you in dark speeches, but I shall show you, plainly, concerning the Father. 26 In that day, ye shall ask in my name; and I say not to you that I will request the Father for you: 27 for the Father himself loveth you, because ye love me, and believe that I came forth from God.* 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

29 His disciples said to him, "Lo, now thou speakest plainly, and speakest no dark speech. 30 Now, we know that thou knowest all things, and needest not that any one should ask thee: by this we believe that thou camest forth from God." 31 Jesus answered them, "Do ye now believe? 32 Behold, the hour is coming, yea, is [*now*] come, that ye will be scattered every one to his own *home*, and will leave me alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken to you, that in me ye may have peace. In the world ye will have affliction: but be of good courage; I have overcome the world."

CH. XVII. 1 JESUS spake these words, and lifted up his eyes to heaven, and said, "Father, the hour is come; glorify thy Son, that thy Son [*also*] may glorify thee: 2 as thou hast given him authority over all flesh, that he may give aionian life to all whom thou hast given him. 3 And this is the life, to know thee the only God, and Jesus Christ whom thou hast sent.† 4 I have glorified thee on the earth: I have finished the work which thou hast given me to do. 5 And now, Father, glorify thou me with thyself, with the glory which I had with thee before the world was.‡

6 "I have manifested thy

* I came forth from the Father, q. d. I was sent by him as his messenger to mankind. See ch. i. 6. xiii. 3.

† Observe, here, that there is but one true God, and that Jesus Christ is expressly excluded from being that true God, and contra-distinguished from him as his messenger.

‡ Or, as Mr. Wakefield renders it, "with that glory, thine own glory, which I had before the world was." The glory which is the object of our Lord's petition is that glory of which he speaks, ver. 22; the glory of instructing and converting mankind, verses 8—14. This glory he had given to his apostles, ver. 22; that is, he *intended* it for them. The same glory the Father had given to him: that is, had *reserved* it for him, and purposed to bestow it upon him. He had it therefore with the Father before the world was, that is, in the Father's purpose and decree. In the language of the scriptures, *what God determines to bring to pass* is represented *as actually accomplished*. Thus, the dead are represented as living, Luke xx. 36, 37, 38. Believers are spoken of as already glorified, Rom. viii. 29, 30. Things that are not, are called as though they were, Rom. iv. 17. And in ver. 12, of this chapter, Judas is said to be destroyed; though he was then living, and actually bargaining with the priests and rulers to betray his master. See also ver. 10. Eph i. 4; 2 Tim. i. 9; Rev. xiii. 8; Heb. x. 34; Eph. i. 4; 2 Tim. i. 9; Rev. xiii. 8; Heb. x. 34.

name to the men whom thou hast given me out of the world: they were thine, and thou gavest them to me; and they have kept thy word.

7 "Now they know that all things, whatsoever thou hast given me, are from thee. 8 For I have given them the words which thou gavest me; and they have received them, and have surely known that I came forth from thee, and have believed thou hast sent me. 9 I request for them; I request not for the world, but for those whom thou hast given me; for they are thine. 10 And all mine are thine, and thine *are* mine; and I am glorified through them.

11 "And now I am no lon- in the world; but these are orld, and I shall go to ly Father, keep them me of thine which thou en me; that they may as we *are*. 12 While I th them [in the world] them in thy name: those m thou hast given me, I preserved; and none of is destroyed, but the son of destruction; so that the scripture is fulfilled.* 13 But now I go to thee, and I speak these things in the world, that they may have my joy *on their account* completed in them. 14 I have given them thy words; and the world hath hated them, because they are not of the world, as I am not of the world. 15 I request not that thou wouldst take them out of the world, but that thou wouldst keep them from evil.

16 "They are not of the world; as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, I also have sent them into the world.† 19 And for their sakes, I sanctify myself, that they also may be sanctified through the truth.

20 "Nor do I pray for these only, but for those, also, who *shall* believe in me, through their words; 21 that all may be one; as thou, Father, *art* in me, and I in thee, that they also may be [*one*] in us: that the world may believe that thou hast sent me. 22 And the glory which thou hast given me, I have given them; that they may be one, as we are one: 23 I in them, and thou in me; that they may be perfected in one;‡ [and] that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 "Father, I will that those also, whom thou hast given me, may be with me, where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not

* See ch. xviii. 7—9; by which it will be seen that this destruction or loss was a temporal loss only.

† This text shows, that *to be sent into the world*, does not express or imply a pre-existent state, but a divine commission for the instruction of mankind.

‡ To "be one," to "be perfected in one," and "we are one," mean here exactly the same thing, and the same here as in ch. x. 30, which see.

known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have made known to them thy name, and will make *it* known: that the love, with which thou hast loved me, may be in them; and I in them."

CH. XVIII. 1 WHEN Jesus had spoken these words, he went forth, with his disciples, over the brook Kedron, where there was a garden, into which he, and his disciples, entered. 2 And Judas, also, who delivered him up, knew the place: for Jesus often resorted thither, with his disciples. 3 Judas then, having received a band *of soldiers*, and officers from the chief-priests and Pharisees, came thither, with lanterns, and lamps, and weapons.

4 Upon this Jesus, knowing all things which were to befal him,* went forth, and said to them, "Whom seek ye?" 5 They answered him, "Jesus of Nazareth." Jesus said to them, "I am *he*." And Judas, also, who delivered him up, stood with them. 6 As soon then as he had said to them, 'I am *he*,' they went backward, and fell on the ground.

7 Then he asked them again, "Whom seek ye?" And they said, "Jesus of Nazareth." 8 Jesus answered, "I told you that I am *he:* if therefore ye seek me, let these depart." 9 (That the words might be fulfilled, which he spake, "Of those whom thou hast given me, I have lost none.")

10 Then Simon Peter, having a sword, drew it, and struck a servant of the high-priest, and cut off his right ear. Now the servant's name was Malchus. 11 Then said Jesus, to Peter, "Put up the sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 THEN the band, and the commander, and the officers of the Jews, took Jesus, and bound him, 13 and led him away, to Annas first; for he was father-in-law to Caiaphas, who was high-priest that year. 14 Now Caiaphas was he who had given counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and *so did* another disciple; and that disciple was known to the high-priest, and entered with Jesus into the palace of the high-priest.

16 But Peter stood at the door without. Then that other disciple, who was known to the high-priest, went out, and spake to her who kept the door; and brought in Peter.

17 Then the maid servant who kept the door said to Peter,

* "Nothing more beautifully illustrates the dignity of our Lord's character, than this distinct foreknowledge of every circumstance of his approaching sufferings. This distinguishes Christ from all other martyrs and confessors, and fully accounts for his agony in the garden, and the horror which he often expresses at the prospect of what was to happen. It likewise enhances the moral value of his resignation to the divine will, and exhibits his fortitude in a striking light, after his mind had been tranquillized and fortified by his prayer in the garden. See Heb. v. 7. He was heard, so as to be delivered from his fear." Im. Ver. note.

"Art not thou also *one* of this man's disciples?" He said, "I am not." 18 And the servants and officers stood and warmed themselves, having made a fire of coals; for it was cold. And Peter stood with them, and warmed himself.

19 Now the high-priest asked Jesus concerning his disciples, and concerning his doctrine. 20 Jesus answered him, "I spoke openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I spoke nothing. 21 Why asketh thou me? Ask those that heard me, what I have spoken to them: behold, they know what I said."

22 And when he had said these words, one of the officers, who stood by, struck Jesus with the palm of his hand, and said, "Answerest thou the high-priest thus?" 23 Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why dost thou smite me?" 24 (*Now* Annas had sent him bound to Caiaphas the high-priest.)

25 And Simon Peter stood and warmed himself. Then they said to him, "Art not thou also one of his disciples?" He denied *it*, and said, "I am not." 26 One of the servants of the high-priest, being the kinsman of him whose ear Peter cut off, said, "Did not I see thee in the garden with him?" 27 Peter then denied *it* again; and immediately the cock crew.*

28 [*Then*] *the Jews* brought Jesus from Caiaphas, to the judgment-hall; and it was early: and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. 29 Pilate, therefore, went out to them, and said, "What accusation bring ye against this man?" 30 They answered, and said to him, "If he were not a malefactor, we would not have delivered him up to thee."

31 Then Pilate said to them, "Take ye him, and judge him according to your law." The Jews, therefore, said to him, "We are not allowed to put any man to death."† 32 (So that the words of Jesus were fulfilled, which he spake, signifying what death he was to die.) 33 Then Pilate entered again into the judgment-hall, and called Jesus, and said to him, "Art thou the king of the Jews?"

34 Jesus answered [him], "Sayest thou this of thyself; or have others told it thee of me?" 35 Pilate answered, "Am I a Jew? Thine own nation, and the chief-priests, have delivered thee up to me. What hast thou done?" 36 Jesus answered, "My kingdom is not of this world. If my kingdom had been of this world, then my adherents would have contended,

* The trumpet sounded at the beginning of the third watch, called the cock-crowing: this was at midnight.

† Meaning such a death as they wished Jesus to suffer, i. e. *crucifixion* which was a punishment of the Romans, not of the Jews. But they might have stoned him, as they afterwards stoned Stephen.

that I might not be delivered up to the Jews: but indeed my kingdom is not from hence."

37 Pilate, therefore, said to him, "Art thou a king then?" Jesus answered, "Thou sayest *truly;* for I am a king. For this I was born, and for this I came into the world, that I might bear witness to the truth. Every one that is of the truth, hearkeneth to my voice."

38 Pilate said to him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in him. 39 But ye have a custom, that I should release to you one, at the passover: will ye, therefore, that I release to you the King of the Jews?" 40 Then all cried out, saying, "Not this man, but Barabbas." Now Barabbas was a robber.

CH. XIX. 1 Then Pilate, upon this, took Jesus, and scourged *him.* 2 And the soldiers platted a crown of thorns,* and put it on his head; and they clothed him with a purple garment, 3 and said, "Hail, King of the Jews." 3 And they struck him with the palms of their hands. 4 *Then* Pilate went out again, and said to them, "See, I bring him out to you, that ye may know that I find no fault in him."

5 Then Jesus came out, wearing the crown of thorns, and the purple garment. And *Pilate* said to them, "See, the man." 6 When, therefore, the chief-priests and the officers saw him, they cried out, saying, "Crucify, crucify him." Pilate said to them, "Take ye him, and crucify *him:* for I find no fault in him." 7 The Jews answered him, "We have a law, and by our law he ought to die, because he made himself a son of God."

8 When Pilate, therefore, heard these words, he was the more afraid; 9 and went again into the judgment-hall, and said to Jesus, "Whence art thou?" But Jesus gave him no answer. 10 Pilate, [*therefore*], said to him, "Speakest thou not to me? knowest thou not that I have authority to crucify thee, and have authority to release thee?" 11 Jesus answered, "Thou couldst have no authority against me, unless it had been given thee from above: for this reason, he that delivered me up to thee hath greater sin." 12 Thenceforth, Pilate sought to release him: but the Jews cried out, saying, "If thou release this man, thou art not Cæsar's friend. Whosoever maketh himself a king, speaketh against Cæsar."

13 When Pilate, therefore, heard these words, he brought Jesus out; and sat down on [*the*] judgment-seat, in a place which is called the Pavement, but in the Hebrew, Gabbatha: 14 (Now it was the preparation-*day* of the passover, and about

* "Most probably of acanthus or bearsfoot; a soft and flexible herb, which grew in abundance in the vicinity of Jerusalem. The design of the Roman soldiers was not so much to torment Jesus, as to insult him, and to deride his pretensions to royalty. Pilate still wished to release him. See ver. 4. Bishop Pearce on Matt. xxvii. 29." Im. Ver. note.

the third hour): and he said to the Jews, "See, your king." 15 But they cried out, "Away, away *with him*, crucify him." Pilate said to them, "Shall I crucify your King?" The chief-priests answered, "We have no king but Cæsar." 16 Then, upon this, *Pilate* delivered him up to them to be crucified. [And they took Jesus, and led him away.]

17 And he, carrying his cross, went out to a place called *The place* of skulls; which is called in the Hebrew, Golgotha; 18 where they crucified him, and two others with him, one on each side, and Jesus in the middle.

19 And Pilate wrote a title also, and put it on the cross: and the writing was JESUS OF NAZARETH, THE KING OF THE JEWS.

20 And many of the Jews read this title; for the place where Jesus was crucified was near the city: and it was written in Hebrew, Greek, *and* Latin. 21 Upon this, the chief-priests of the Jews said to Pilate, "Write not, 'The king of the Jews;' but that he said I am king of the Jews.'" 22 Pilate answered, "What I have written, I have written."

23 Then the soldiers, when they had crucified Jesus, took his mantle, (and made four parts, to every soldier a part,) and *his* coat *also*: now the coat was without seam, woven from the top throughout. 24 They said, therefore, among themselves, "Let us not rend it, but cast lots for it, whose it shall be." So that the scripture was fulfilled, which saith, "They divided my garments among them, and for my vesture they cast lots." These things, therefore, the soldiers did.

25 Now, there stood by the cross of Jesus, his mother, and his mother's sister, Mary *the wife* of Clopas, and Mary Magdalene. 26 When Jesus, therefore, saw his mother, and the disciple standing by, whom he loved, he said to his mother, "Woman, behold, thy son." 27 Then he said to the disciple, "Behold, thy mother." And from that hour the disciple took her to his own *home*.

28 After this, Jesus, knowing that all things were now finished, that the scripture might be fulfilled, said, "I thirst." 29 Now a vessel was set *there*, full of vinegar. And some filled a sponge with vinegar, and put it upon hyssop, and raised it to his mouth. 30 When Jesus, therefore, had received the vinegar, he said, "It is finished;" and he bowed his head, and expired.

31 The Jews, therefore, because it was the *day of* preparation, that the bodies might not remain upon the cross on the sabbath, (for that sabbath was a great day,) besought Pilate that their legs might be broken, and *that* they might be taken away. 32 Then the soldiers came, and brake the legs of the first, and of the other that was crucified with him: 33 but when they came to Jesus, and saw that he was already dead, they brake not his legs:

34 but one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

35 And he who saw *these things* beareth witness; (and his testimony is true: he even knoweth that he saith truly;) that ye also may believe. 36 For these things were done, so that the scripture was fulfilled, "A bone of it shall not be broken." 37 And again another *part of* scripture saith, "They shall looked on him whom they pierced."

38 [*Now*] after this, Joseph of Arimathea (being a disciple of Jesus, but a concealed one for fear of the Jews,) besought Pilate, that he might take away the body of Jesus: and Pilate gave *him* leave. He came, therefore, and took the body of Jesus. 39 And Nicodemus also came, (he that at first had come to Jesus by night,) bringing a mixture of myrrh and aloes, about *the weight of* a hundred pounds.

40 Then they took the body of Jesus, and wound it in linen bands with the spices, as the manner of the Jews is to embalm. 41 Now, in the place where he was crucified was a garden; and in the garden a new tomb, in which no one had ever been laid. 42 There they laid Jesus, therefore, on account of the preparation-*day* of the Jews; for the tomb was near.

CH. XX. 1 BUT *on* the first *day* of the week, Mary Magdalene came to the tomb in the morning, when it was yet dark, and saw that the stone had been removed from the tomb. 2 She ran, therefore, and came to Simon Peter, and to the other disciple whom Jesus loved: and said to them, "they have taken away *our* Master out of the tomb; and we know not where they have laid him." 3 Peter, therefore, went out, and that other disciple; and they came to the tomb.

4 Now they both ran together: but the other disciple outran Peter, and came first to the tomb. 5 And when he had stooped down, to look in, he saw the linen bands lying; but he went not in. 6 Then came Simon Peter, following him; and he went into the tomb, and saw the linen bands lying; 7 and the napkin, which had been about his head, not lying with the linen bands, but wrapped up, apart in another place.

8 Then went in that other disciple also, who came first to the tomb; and he saw and believed not. 9 For as yet they did not understand by the scripture, that he must rise from the dead. 10 Then the disciples went home again.

11 But Mary stood without, at the tomb, weeping; and, as she wept, she stooped down, to look into the tomb; 12 and saw two angels in white, sitting, one at the head and the other at the feet, where the body of Jesus had lain. 13 And they said to her, "Woman, why weepest thou?" She said to them, "Because they have taken away my Master, and I know not where they have laid him."

14 When she had said this, she turned back, and saw Jesus standing; but knew not that it was Jesus. 15 Jesus said to her, "Woman, why weepest thou? whom seekest thou?" She supposing him to be the keeper of the garden, said to him, "Sir, if thou hast carried him hence, tell me where thou hast laid him, and I will take him away." 16 Jesus said to her, "Mary." She turned, and said to him, "Rabboni." Which signifieth, My Teacher. 17 Jesus said to her, "Embrace me not: for I do not yet ascend to my Father: but go to my brethren, and say to them, 'I ascend to my Father and your Father, and *to* my God and your God.'" 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her.

19 THEN, in the evening of that day, being the first *day* of the week, the doors where the disciples were [assembled] having been shut for fear of the Jews, Jesus came and stood in the midst; and said to them, "Peace *be* to you." 20 And when he had said this, he showed them *his* hands and his side. Then the disciples were glad, when they saw the Lord. 21 Then Jesus said to them again, "Peace *be* to you: as the Father sent me, so I send you." 22 And when he had said this, he breathed on *them*, and said to them, "Receive ye *the* holy spirit. 23 If ye remit the sins of any, they are remitted to them; if ye retain *them*, they are retained."

24 BUT Thomas, called Didymus, one of the twelve, was not with them when Jesus came. 25 Then, the other disciple, said to him, "We have seen *our* Master." But he said to them, "Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

26 And, within eight days, his disciples were again within, and Thomas with them: *then* Jesus came, the doors having been shut, and stood in the midst, and said, "Peace *be* to you." 27 Then he said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing." 28 Thomas answered, and said to him, "My Lord, and my God!"* 29 Jesus said to him, "Because thou hast seen me, thou hast believed; happy *are* they that have not seen, and *yet* have believed."

30 NOW Jesus did many other signs in the presence of his disciples, which are not written in this book: 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life through his name.

CH. XXI. 1 AFTER these things, Jesus showed himself

* "These words are usually understood as a confession. Beza says that they are an exclamation: q. d. 'My Lord! and my God!' how great is thy power! Eph. i. 19, 20. Whitby's Last Thoughts, 2d ed. p. 79." Newcome.

again to the disciples at the sea of Tiberias: and in this manner he showed *himself.* 2 There were together, Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and *the sons* of Zebedee, and two others of his disciples. 3 Simon Peter said to them, "I am going to fish." They said to him, "We also *will* go with thee." They departed, and went [*immediately*] into a ship; and on that night they caught nothing.

4 But when morning was now come, Jesus stood on the shore: the disciples, however, knew not that it was Jesus.

5 Then Jesus said to them, "Young men, have ye any food?" They answered him, "No." 6 And he said to them, "Cast the net on the right side of the ship, and ye will get *some.*" They cast *it,* therefore: and now they were not able to draw it, for the multitude of fishes. 7 Wherefore that disciple whom Jesus loved said to Peter, "It is *our* Master."

Now, when Simon Peter heard that it was *their* Master, he girt on *his* upper garment, (for he was naked), and cast himself into the sea. 8 And the other disciples came in the vessel, (for they were not far from land, but as it were two hundred cubits), dragging the net *full* of fishes. 9 As soon as they landed, they saw a fire of coals lying, and fish laid thereon; and bread. 10 Jesus said to them, "Bring of the fishes which ye have now caught."

11 Simon Peter went *into the vessel,* and drew the net to land, full of great fishes, a hundred and fifty-three: and although there were so many, yet the net was not broken. 12 Jesus said to them, "Come *and* dine." Now none of the disciples durst inquire of him, "Who art thou?" knowing that it was *their* Master. 13 Jesus [then] came, and took bread, and gave to them, and fish in like manner. 14 This was the third time that Jesus had already showed himself to his disciples, after he was raised from the dead.

15 SO when they had dined, Jesus said to Simon Peter, "Simon *son* of Jonah, lovest thou me more than these?"* He said to him, "Yes, Master: thou knowest that I love thee." He said to him, "Feed my lambs." 16 He said to him again a second time, "Simon *son* of Jonah, lovest thou me?" He said to him, "Yes, Master: thou knowest that I love thee." He said to him, "Tend my sheep." 17 He said to him the third time, "Simon *son* of Jonah, lovest thou me?" Peter grieved that he said to him the third time, "Lovest thou me?" and he said to him, "Master, thou knowest all things; thou knowest that I love thee." Jesus said to him, "Feed my sheep.

18 "Verily, verily, I say to thee, When thou wast young, thou didst gird thyself and walk whither thou wouldst: but when thou shalt be old, thou wilt stretch forth thy hands, and

* Or, more than *thou lovest these things?* See Bishop Pearce. The original is ambiguous.

another will gird thee, and carry *thee* whither thou wouldst not."

19 Now he spake this, signifying by what death he should glorify God. And when he had spoken this, he said to him, "Follow me."

20 Then Peter turned about, and saw the disciple whom Jesus loved following; who had leaned on his breast also at supper, and had said, "Master, which is he who delivereth thee up?" 21 When Peter saw him, he said to Jesus, "Lord, and what *shall* this man *do?*" 22 Jesus said to him, "If I will that he remain till I come, what *is that* to thee? Follow thou me." 23 This report therefore went abroad among the brethren, that this disciple was not to die; yet Jesus said not to him, "He shall not die;" but, "If I will that he remain till I come, what *is that* to thee?"

24 THIS is the disciple who testified of these things, and wrote these things: and we know that his testimony is true.* 25 And there are many other things also that Jesus did, which if they were written, every one, I think that even the world itself could not contain the books *which might be* written.†

THE ACTS OF THE APOSTLES.

CHAP. I.

1 THE former treatise, O Theophilus, which I compiled, *contained an account* of all which Jesus began both to perform and teach, 2 until the day in which he was taken up, after having by a holy spirit, instructed the apostles whom he had chosen: 3 whom, also, he convinced of his being alive, after his suffering, by many infallible proofs; appearing to them for forty days, and speaking of the things concerning the kingdom of God. 4 And *then*, assembling them together, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father; "which," *said he*, "ye have heard from me. 5 For John indeed baptized in water; but ye shall be baptized in a holy spirit, not many days hence."

6 When, therefore, they were

* "These words are an early testimony of eye-witnesses to the truth of St. John's gospel: they may have been admitted from the margin into the text." Newcome.

† "Grotius and Le Clere reject this whole chapter: but Wetstein admits it.

"Hammond considers the two last verses as the attestation of the Asiatic bishops; at whose request Eusebius affirms that John wrote his gospel.

"Dr. Owen thinks that from και οιδαμεν, in ver. 24, to the end of ver. 25, is an early addition, perhaps a very early one, by another hand. Bowyer, 4to." Newcome.

convened together, they asked him, saying, "Master, wilt thou at this time restore the kingdom to Israel?" 7 But he said to them, "It is not for you to know the times or seasons, which the Father, by his own authority, hath appointed. 8 But ye shall receive power, by the coming of the holy spirit upon you: and ye shall be witnesses to me, both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth." 9 And when he had spoken these things, while they beheld him, he was lifted up; and a cloud received him out of their sight. 10 And on his being taken up, as they were looking earnestly toward heaven, behold, two men stood by them in white apparel; 11 who also said, "Ye men of Galilee, why stand ye looking toward heaven? this Jesus, who is taken up from you into heaven, will come *again* in the same manner as ye have seen him go into heaven."

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath-day's journey. 13 And when they were come, they went into an upper room, where they usually abode; both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James. 14 All these stedfastly continued with one consent in prayer, with *certain* women, and Mary the mother of Jesus, and [*with*] his brethren.

15 And in those days Peter stood up in the midst of the disciples, (whose number then present was about a hundred and twenty,) 16 and said "Men, Brethren, it was necessary for [that] scripture to be fulfilled, which the holy spirit spake by the mouth of David, concerning Judas, who was guide to those that seized Jesus; 17 inasmuch as he was numbered among us, and had his part allotted *him* in this ministry." 18 (Now this *man*, as *we may say*, bought a field with the reward of *this* iniquity; and falling down, he burst in the midst, so that all his bowels gushed out:* 19 and it was known to all who dwelt in Jerusalem; so that the field was called, in their own dialect, Aceldama, that is, The field of blood. 20 "For it is written in the book of Psalms, 'Let his habitation be desolate; and let no one dwell therein.' And, 'Let another take his office.' 21 Out of those men, therefore, who have been with us all the time that the Lord Jesus was amongst us,† 22 from the time when he was baptized by John, to the day of his being taken up from us, one should *be appointed* with us for a witness of his resurrection." 23 Then they set apart two; Joseph, called Barsabas, who was surnamed Justus, and Matthias.

* 18, 19. "These verses may be considered as the words of St. Luke, the historian: and from the phrase *in their own dialect*, compared with Col. iv. 11, 14, some infer that Luke was a gentile." Newcome.

† Gr. went in and out among us.

24 And they prayed, saying, "Thou Lord, who knowest the hearts of all *men*, appoint one of these two, whom thou hast chosen for thyself, 25 to take the allotment of this ministry, and apostleship, from which Judas separated *himself*, that he might go to his own place."* 26 And their lots were cast: and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CH. II. 1 NOW when the day of Pentecost was come, they were all, with one consent, in the same place, 2 and suddenly, there came from heaven a sound, as of a rushing mighty wind; and it filled all the house where they were sitting. 3 And they saw, as it were, tongues of fire, distributing themselves, and sitting upon each of them. 4 And they were all filled with a holy spirit: and began to speak in different languages, as the spirit gave them utterance. 5 Now there were dwelling at Jerusalem, Jews, religious men, out of every nation under heaven. 6 And when this report was spread abroad, the multitude came together, and were perplexed, because every one heard them speaking in his own dialect. 7 And they were [all] amazed, and wondered, saying one to another, "Behold, are not all these who speak Galileans? 8 How then hear we every man in our own dialect, in which we were born? 9 Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea† and Cappadocia, in Pontus and Asia, 10 in Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers from Rome, both Jews and proselytes, 11 Cretans *also* and Arabians; we hear them speaking in our own tongues the wonderful works of God." 12 And they were all amazed, and doubted; saying one to another, "What can this mean?" 13 But others, scoffing, said, "These men are full of new wine."

14 But when Peter and the eleven had stood up, he lifted up his voice, and said to them, "Ye Jews, and all ye who dwell in Jerusalem, be this known to you, and hearken to my words. 15 For these are not drunken, as ye suppose; since it is but the third hour of the day. 16 But this is what was spoken by the prophet Joel, 17 'And it shall come to pass in the latter days, saith God, *that* I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 and on my men-servants, and on my maid-servants I will pour out my spirit in those days; and they shall prophesy: 19‡ and I will

* The Syriac, according to the Latin of Tremellius, runs thus; "à quo separavit se Iihudah, ut abiret in locum suum." This sense of the word is justified by the LXX Exod. xxxii. 8, where it is rendered *turned aside*; "they have turned aside out of the way which," &c.—"from which Judas turned aside, &c.

† "India, Idumea, Chaldea, Bithynia, Lydia; are different conjectures." Newcome.

‡ 19, 20. "These verses refer to the destruction of Jerusalem." Newcome.

show wonders in heaven above, and signs on the earth beneath; blood, and fire, and vapour of smoke. 20 The sun shall be turned into darkness, and the moon into blood, before the great and signal day of the Lord come. 21 And it shall come to pass, *that* whosoever shall acknowledge the name of the Lord, he will be preserved.'* 22 Ye men of Israel, hear these words: Jesus of Nazareth, proved to you to be a man from God, by mighty works, and wonders, and signs, which God did by him, in the midst of you, as ye yourselves [*also*] know; 23 him, being delivered up *to you* by the determinate counsel and foreknowledge of God, [*ye have taken; and*] by wicked hands, ye have crucified and slain: 24 whom God hath raised up, having loosed the bands of death; because it was not possible that he should be holden by them. 25 For David speaketh concerning him, 'I saw the Lord always before me; for he is on my right hand, so that I cannot be moved. 26 Wherefore my heart rejoiced, and my tongue was glad: moreover my flesh also will rest in hope; 27 because thou wilt not utterly forsake my soul in hades; nor suffer thy holy one to see corruption. 28 Thou hast made known to me the ways of life; thou wilt make me full of joy with thy countenance.'

29 "Men, brethren, let me plainly speak to you of the patriarch David, that he both died and was buried, and his tomb is amongst us to this day. 30 Wherefore, being a prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins he would place *successors* on his throne; 31 he foresaw *this*, and spake concerning the resurrection of Christ; that he was not left in hades, nor did his flesh see corruption. 32 This Jesus, God hath raised up; of which all we are witnesses. 33 Having therefore been exalted to the right hand of God, and having received from the Father, the promise of the holy spirit, he hath poured out this, which ye now see and hear. 34 For David hath not ascended into the heavens: but he himself saith, 'Jehovah said to my Lord, Sit thou on my right hand, 35 until I make thine enemies thy footstool.' 36 Wherefore, let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ."

37 NOW when they heard *this*, they were pierced to the heart, and said to Peter, and to the rest of the apostles, "Men, brethren, what shall we do?" 38 Then Peter said to them "Reform, and let every one of you be baptized in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the holy spirit. 39 For the promise is to you, and to

* "The providence of God preserved the Christians, at the time when such unexampled calamities befel the Jews." Newcome.

your children; and to all that are afar off, as many as the Lord our God shall call." 40 And with many other words he testified and exhorted, saying, "Save yourselves from this perverse generation."

41 Then those who [*gladly*] received his words, were baptized: and about three thousand souls were added on that day. 42 And they stedfastly continued in the doctrine of the apostles, and *in* fellowship, and in the breaking of bread, and in prayers. 43 And fear came upon every one; and many wonders and signs were done by the apostles. 44 And all who believed were together, and had all things in common; 45 and sold their possessions and goods, and parted them among all, as every one had need. 46 And stedfastly continuing in the temple every day, with one consent, and breaking bread from house to house, they partook of food with gladness, and singleness of heart; 47 praising God, and having favour with all the people. And the Lord was daily bringing together those, who accepted salvation, into the church.

CH. III. 1 NOW Peter and John went up together into the temple, at the hour of prayer, *which was* the ninth hour. 2 And a certain man, lame from his birth, was carried; who was laid daily at the gate of the temple, which is called Beautiful, to ask alms of those that entered into the temple: 3 who, seeing Peter and John about to go into the temple, asked [*to receive*] alms. 4 Then Peter, with John, having stedfastly fixed his eyes upon him, said, "Look on us." 5 And he gave heed to them, expecting to receive something from them. 6 Then Peter said, "Silver and gold I have not: but such as I have, I give to thee. In the name of Jesus Christ of Nazareth, rise and walk." 7 And he took him by the right hand, and raised *him* up; and immediately his feet and ancle-bones were strengthened: 8 and leaping up, he stood and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking, and praising God; 10 and they knew that it was he who used to sit for alms at the Beautiful gate of the temple: and they were filled with astonishment and amazement at what had befallen him.

11 AND as he held Peter and John, all the people ran together to them in the porch, which is called Solomon's, much astonished.

12 Now Peter observing *it*, he said to the people, "Ye men of Israel, why wonder ye at this? or why look ye earnestly on us, as though by our own power or godliness we had made this man to walk? 13 The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his servant Jesus; whom ye indeed delivered up, and denied [*him*] in the presence of Pilate, when he had

determined to release *him*. 14 But ye denied the holy and righteous one; and desired a murderer to be granted to you; 15 and killed the Prince of life, whom God hath raised from the dead; of which we are witnesses. 16 And his name, through faith therein, hath strengthened this man, whom ye see and know: yea, the faith, which is through him, gave him this perfect soundness in the presence of you all. 17 And now, brethren, I know that through ignorance ye did *it;* as *did* also your rulers. 18 But God hath so fulfilled what he formerly declared by the mouth of all the prophets, That the Christ would suffer *death*. 19 Reform ye therefore, and be converted, that your sins may be blotted out, when the times of refreshment shall come from the presence of the Lord; 20 and he shall send Jesus Christ, that was before appointed for you: 21 whom heaven must receive, until the times of the restoration of all things, concerning which God hath spoken by the mouth of his holy prophets [*from the commencement of that age.*]

22 "Now Moses said [*to the fathers*], 'The Lord your God will raise up unto you, from your brethren, a prophet like me; to him ye shall hearken in all things, whatsoever he shall speak to you. 23 And it shall come to pass *that* every one who shall not hear that prophet, shall be destroyed from among the people.' 24 Yea, and all the prophets, from Samuel and those who follow after, as many as have spoken, have told likewise of these days. 25 Ye are *the* sons of the prophets, and of the covenant which God made with our fathers, saying, to Abraham, 'And in thine offspring all the families of the earth shall be blessed.' 26 Unto you first, God, having raised up his servant, hath sent him to bless you, by turning away every one of you from his iniquities."

CH. IV. 1 AND as the *apostles* were speaking to the people, the priests, and the captain of the temple, and the Sadducees, came suddenly upon them; 2 being grieved that they taught the people, and preached through Jesus the resurrection from the dead: 3 and they laid hands on them, and put them in prison until the next day: for it was now evening. 4 (However, many of those who had heard the discourse, believed: and the number of the men was about five thousand).

5 And it came to pass, on the morrow, that their rulers, and elders, and scribes, 6 and Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the race of the high-priest, were gathered together at Jerusalem. 7 And having set them in the midst, they asked, "By what power, or by what name, have ye done this?" 8 Then Peter, filled with a holy spirit, said to them, "Ye rulers of the people, and elders of Israel, 9 if

we be examined this day concerning the good deed done to the infirm man, by what means he hath been made well;* 10 be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, *but* whom God raised from the dead, *even* by him, this man standeth here before you, restored. 11 This is the stone which was despised by you builders; *but* which is become the head of the corner. 12 [Nor is there healing† by any other:] for there is no other name under heaven given among men, by which we can be healed."‡

13 Now observing the free speech of Peter and John, and perceiving that they were unlearned and common men, they wondered; and they recollected that they had been with Jesus. 14 And beholding the man that had been restored, standing with them, they had nothing to object. 15 But when they had commanded them to withdraw out of the council, they conferred amongst themselves, 16 saying, "What shall we do to these men? for that indeed a signal miracle hath been wrought by them, *is* manifest to all who dwell in Jerusalem, and we cannot deny *it*. 17 But, that it spread no further among the people, let us strictly threaten them that, henceforth, they speak to no man in this name." 18 And they called them, and commanded [*them*] not to speak at all, nor teach, in the name of Jesus. 19 But Peter and John answering said to them, "Whether it be right, before God, to hearken to you more than to God, judge ye; 20 for we cannot but speak the things which we have seen and heard."

21 So having further threatened them, they released them; not finding how they might punish them, on account of the people; for all *men* glorified God because of that which had been done. 22 For the man on whom this miracle of healing had been wrought, was more than forty years old.

23 And having been released, they went to their own company, and reported all that the chief-priests and elders had said to them. 24 Now, on hearing *this*, the *company* lifted up their voice to God, with one consent, and said; "O sovereign Lord, thou God, who madest heaven, and earth, and the sea, and all things *which are* in them: 25 who by the mouth of thy servant David hast said, 'Why did gentiles rage, and people imagine vain things? 26 The kings of the land came up, and the rulers gathered themselves together, against the Lord, and against his anointed?' 27 For in truth, against thy holy servant Jesus, whom thou hast anointed, both

* Gr. σεσωσται, *hath been saved.*

† Gr. σωτηρια *salvation.*

‡ Gr. σωθναι, *be saved.* These words, in ver. 12, evidently refer to σεσωσται, ver. 9; and therefore should not be rendered *salvation*, and *saved*, as in the common version; but *healing*, and *healed*; so as to correspond with this sense of the word, ver. 9.

Herod and Pontius Pilate, with *the* gentiles, and people of Israel, gathered themselves together, in this city; 28 to perform what thy hand and thy counsel had before appointed to be done. 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all freedom they may speak thy word; 30 by stretching forth thy hand to heal; and *by* the doing of signs and wonders through the name of thy holy servant Jesus." 31 And, on their praying, the place where they were assembled together, was shaken; and they were all filled with a holy spirit, and spake the word of God with freedom.

32 And the multitude of believers were in heart and soul, one: nor did any one say that aught of the things which he possessed was his own; but they had all things common. 33 And with great power the apostles gave witness of the resurrection of the Lord Jesus: and there was great favor towards them all. 34 Nor was any one among them in want: for as many as were possessors of lands, or houses, sold them, and brought the value of the things which were sold, 35 and laid it down at the feet of the apostles: and distribution was made to every one, according as he had need.

36 And Joses, who, by the apostles, was surnamed Barnabas (which is, being interpreted, *The* son of consolation) a Levite, *and* a native of Cyprus, 37 having a field, sold *it*; and brought the money, and laid *it* at the feet of the apostles.

Ch. V. 1 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 and kept back *part* of the price, [*his*] wife also being privy *to it*; and brought a certain part, and laid *it* at the feet of the apostles. 3 But Peter said, "Ananias, why hath the adversary filled thy heart to deceive the holy spirit, and to keep back *part* of the price of the land? 4 While it remained, was it not thine own? and, after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? Thou hast not *only* lied unto men, but unto God." 5 And Ananias, on hearing these words, fell down and expired. And great fear came on all those that heard [*these things.*] 6 and the younger disciples arising, they wound him up, and carried *him* out, and buried *him.*

7 And it was about the space of three hours after, when his wife, not knowing what had been done, came in. 8 And Peter said to her, "Tell me whether ye sold the land for so much." And she said, "Yes, for so much." 9 Then Peter said to her, "How is it that ye have agreed together to try the spirit of the Lord? Behold, the feet of those that have buried thy husband *are* at the door, and they will carry thee out." 10 Then she immediately fell down at his feet, and expired. And the young men coming in, they found her dead; and, having

carried *her* out, they buried *her* by her husband. 11 And great fear came upon the whole church, and upon all that heard these things.

12 Now they were all with one consent in Solomon's porch: 13 and after this no one dared to meddle with them; but the people esteemed them: 14 (and believers in the Lord were continually added more *and more*, multitudes of both men and women):* and by the hands of the apostles many signs and wonders were wrought among the people: 15 so that they brought forth the sick throughout the streets, and laid *them* on beds and couches; that even the shadow of Peter, as he went along, might fall upon some of them. 16 A multitude likewise, *out* of the cities, round about, came [to] Jerusalem, bringing sick people, and those that were afflicted by impure spirits: and they were all cured.

17 THEN the high-priest rose up, and all those who were with him (being the sect of the Sadducees) and were filled with indignation; 18 and laid [*their*] hands on the apostles, and put them in the common prison. 19 But an angel of the Lord opened the prison doors by night, and brought them out, and said, 20 "Go, stand and speak in the temple to the people all the words of this life." 21 And having heard *this*, they entered into the temple, early in the morning, and taught. Then the high-priest came, and those that were with him, and called together the council, and all the senate of the sons of Israel; and sent to the prison, that *the apostles* might be brought. 22 But when the officers came, they found them not in the prison: and returning, they told, 23 saying, "The prison indeed we found shut with all safety, and the keepers standing before the doors: but having opened *them*, we found no one within."

24 Now, when the *high*-priest, and the captain of the temple, and the chief-priest heard these words, they doubted concerning them, how this matter could be. 25 Then one came and told them "Behold, the men whom ye put in prison are standing in the temple, and teaching the people." 26 Then the captain went, together with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. 27 And having brought them, they set *them* before the council. And the high priest asked them, 28 saying, "Did [not] we strictly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and seek to bring this man's blood upon us." 29 Then Peter and the *other* apostles answering, said, "We ought to obey God rather than men. 30 The God of our fathers raised up Jesus; whom ye killed, having hanged him on a cross: 31

* The construction of Wakefield is here followed; in which, by transposing the first clause of the 13th verse, the sense is rendered plain and regular. See his note on the place.

him God hath exalted to his right hand; *to be* a leader and a saviour, to give repentance to Israel, and forgiveness of sins. 32 And we are [*his*] witnesses of these things; and *so is* the holy spirit [also,] which God hath given to those that obey him."

33 And having heard *this*, they were cut *to the heart*, and took counsel to kill them. 34 Then there stood up in the council a certain Pharisee, named Gamaliel, a teacher of the law, held in honour among all the people, and commanded to send the apostles out for a short time; 35 and said to them, "Ye men of Israel, take heed to yourselves concerning these men, what ye intend to do. 36 For, before these days, Theudas rose up, boasting himself to be some *great* one; to whom a number, of about four hundred men, joined themselves: who was slain; and all, as many as obeyed him, were scattered and came to nought. 37 After this *man*, Judas of Galilee rose up, in the days of the enrolment, and drew away [many] people after him: and he *also* perished and all, as many as obeyed him, were dispersed. 38 And now I say to you, Refrain from these men, and let them go on: for if [this] counsel, or this work, be of men, it will be overthrown: 39 but if it be of God, ye cannot overthrow it: *beware also* lest ye be found even to contend against God."

40 And they were persuaded by him: and having called the apostles, they beat *them*, and commanded, that they should not speak in the name of Jesus, and released them. 41 So they departed from the presence of the council; rejoicing that they were thought worthy to be shamefully treated for the name *of Jesus*. 42 And daily, in the temple, and in every house, they ceased not to teach, and to preach the glad tidings, *that* Jesus *is* the Christ.

CH. VI. 1 NOW in those days, when the number of the disciples was multiplied, there arose a murmuring of the Hellenists* against the Hebrews, because their widows were overlooked in the daily ministration *of alms*. 2 Then the twelve called the multitude of the disciples to them, and said, "It is not reasonable that we should leave the word of God, and attend on tables. 3 Wherefore, brethren, look ye out from among you seven men of good report, full of the spirit, and of wisdom, whom we will appoint over this business. 4 But we will stedfastly continue in prayer, and in the ministry of the word."

5 And the words pleased the whole multitude: and they chose Stephen, a man full of faith, and a holy spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; 6 whom they set before the apostles: and when these

* "Proselytes to the Jewish religion. Or, rather, foreign Grecising Jews. See John vii. 35. ch. ix. 29. Syr. and ch. xi. 20." Newcome.

had prayed, they put *their* hands on them. 7 And the word of God increased: and the number of the disciples greatly multiplied in Jerusalem: and a great multitude of the priests became obedient to the faith.

8 And Stephen, full of favour and of power, did great wonders and signs among the people. 9 But some of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and they of Cilicia and Asia, rose up to dispute with Stephen. 10 But they were not able to resist the wisdom and the spirit by which he spake. 11 Then they suborned men, who said, "We have heard him speak blasphemous words against Moses, and *against* God." 12 And they stirred up the people, and the elders, and the scribes; and these came suddenly upon *him*, and seized him, and brought *him* to the council; 13 and set up false witnesses, who said, "This man ceaseth not to speak words against the holy place and the law; 14 for we have heard him say, that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us." 15 And all who sat in the council looked stedfastly on him, and saw his face like *the* face of an angel.

Ch. VII. 1 Then the high-priest said, "Are [*then*] these things so?" 2 And *Stephen* said, "Men, brethren, and fathers, hearken. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran,* 3 and said to him, 'Depart from thy country, and from thy kindred, and go into the land which I shall show thee.' 4 Then he departed from the land of the Chaldeans, and dwelt in Haran; from whence also, after the death of his father, *God* removed him into this land, wherein ye now dwell; 5 but gave him no inheritance in it, not even *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his offspring after him, when *as yet* he had no child.

6 "And God spake in this manner; that his offspring should sojourn in a foreign land, and that they should be brought into servitude, and afflicted, four hundred years. 7 And the nation, whom they shall serve, I will judge, said God; and after that they shall come forth, and worship me in this place.

8 "(And *God* gave him the covenant of circumcision: and afterward *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob *begat* the twelve patriarchs. 9 And the patriarchs, moved with envy, sold Joseph into Egypt: 10 but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; who made him governor over Egypt and *over* all his household. 11 Now there came a famine over all the land of

* Gr. Charran.

Egypt and of Canaan, and great affliction; and our fathers found no sustenance. 12 But when Jacob heard that there was corn in Egypt, he sent out our fathers *the* first *time*. 13 And, at the second *time*, Joseph was made known to his brethren: and Joseph's kindred became known to Pharaoh. 14 Then Joseph sent, and called his father [Jacob] to him, and all *his* kindred, seventy-five souls. 15 So Jacob and our fathers went down into Egypt, and died there; 16 and were carried to Shechem,* and laid in the tomb, which *Jacob*† bought for a sum of money from the sons of Emmor, *the father* of Shechem.)

17 "But when the time of the promise, which God had sworn to Abraham, drew near, the people grew and multiplied in Egypt; 18 till another king arose, who knew not Joseph. 19 He dealt subtilly with our kindred, and afflicted our fathers; so that they cast out their infants, that they might not be preserved alive. 20 At which time Moses was born, and was very beautiful, and was nourished in *his* father's house three months. 21 But having cast him out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was instructed in all the wisdom of the Egyptians: and was mighty in words and in deeds. 23 Now, when he was forty years old, it came into his mind to visit his brethren, the sons of Israel. 24 And seeing one *of them* suffer wrongfully, he defended *him*, and avenged him that was oppressed, and slew the Egyptian. 25 Now he supposed that his brethren would have understood that God by his hand would give them deliverance: but they understood not.

26 "And the next day he presented himself to *some of* them, as they contended, and would have reconciled them, saying, 'Sirs, ye are brethren: why do ye wrong one another?' 27 But he who did wrong to his neighbour thrust him away, saying, 'Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou killedst the Egyptian yesterday?' 29 Then Moses fled at these words; and was a sojourner in the land of Midian, where he begat two sons.

30 "And when forty years were expired, there appeared to him in the desert of mount Sinai, an angel [of the Lord] in a flame of fire, in a bush. 31 And when Moses saw *it*, he wondered at the sight: and, as he drew near, to consider it attentively, the voice of the Lord came [*to him*], 32 *saying*, 'I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.' Then Moses trembled, and durst not look. 33 Then the Lord said to him, 'Put off thy sandals from thy feet: for the place where thou

* Gr. Sychem.

† Gr. Abraham. "That Ιακωβ is the true nominative, to be supplied from ver. 15, appears from Gen. xxxiii. 19; Josh. xxiv. 32." Newcome.

standest is holy ground. 34 I have surely seen the affliction of my people who *are* in Egypt, and I have heard their groaning; and am come down to deliver them: and now, come, I will send thee into Egypt.' 35 This Moses, whom they denied, and said, 'Who made thee a ruler and a judge?' him God sent *to be* a ruler and a redeemer, by the hand of the angel that appeared to him in the bush. 36 This *man* brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red sea, and in the desert, forty years.

37 "This is that Moses who said to the sons of Israel, 'A prophet the [*Lord*] God will raise up unto you, from your brethren, like me: [to him ye shall hearken]." 38 This is he that, in the congregation in the desert, was with the angel who spake to him on mount Sinai, and *with* our fathers: that received *also* the life-giving oracles, to deliver *them* to us: 39 to whom our fathers would not be obedient; but thrust *him* from them, and in their hearts turned back into Egypt, 40 saying to Aaron, 'Make us gods to go before us: for *as to* this Moses, who brought us out of the land of Egypt, we know not what is become of him.' 41 So they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. 42 Then God turned, and gave them up to worship the host of heaven: as it is writtten in the book of the prophets, 'O ye house of Israel, did ye offer to me *only* slain beasts, and sacrifices, *during* forty years in the desert? 43 Nay, but ye took up the tabernacle of Moloch, and the star of your god Remphan, images which ye made to worship them: therefore I will carry you away beyond Babylon. 44 Our fathers had the tabernacle of testimony in the desert, as *God* appointed, who spake to Moses, that he should make it according to the fashion that he had seen: 45 which our fathers received, and brought in also Joshua, when they possessed the nations whom God drove out from before our fathers to the days of David; 46 who found favour before God, and desired to provide a tabernacle for the God of Jacob. 47 But Solomon built him a house. 48 However, the Most High dwelleth not in *temples* made with hands; as the prophet saith, 49 'Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? 50 hath not my hand made all these things?'

51 "Ye stiff-necked, and uncircumcised in heart and ears, ye always resist the holy spirit: as your fathers *did*, *so* ye also *do*. 52 Which of the prophets did not your fathers persecute? yea, they slew those who foretold the coming of the Righteous One, of whom ye have now been betrayers and murderers: 53 who have received

the law by the ministry of angels, and have not kept *it*."

54 And as they heard these things, they were cut to their hearts; and gnashed on him with *their* teeth. 55 But he, being full of a holy spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; 56 and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." 57 Then they cried out with a loud voice, *and* stopped their ears, and ran upon him with one consent; and, casting *him* out of the city, they stoned *him*. 58 And the witnesses laid down their mantles at a young man's feet, whose name was Saul: 59 and so they stoned Stephen, invoking, and saying, "Lord Jesus, receive my spirit."* 60 And he kneeled down, and cried out with a loud voice, "Lord, lay not this sin to their charge." And, having said this, he fell asleep.

Ch. VIII. 1 Now Saul was gladly consenting to his death.

And on that day there was a great persecution against the church, in Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. 2 Now *some* devout men prepared Stephen *for his burial*, and made great lamentation over him. 3 But Saul laid waste the church, entering into every house; and, dragging *out* men and women, he committed *them* to prison.

4 NOW, therefore, the *disciples* being scattered abroad, they went through *the country* preaching the glad tidings of the word.

5 Then Philip went down to a city of Samaria, preaching to them the Christ. 6 And the multitudes attended, with one consent, to the things spoken by Philip, when they heard and saw the miracles which he did. 7 For impure spirits, crying with a loud voice, came out of many that had *them:* and many that were sick of the palsy, and that were lame, were cured. 8 And there was great joy in that city.

9 But there had been before, in that city, a certain man called Simon, using magic,† and amazing the people of Samaria, saying that he himself was some great one. 10 To whom [all] attended, from the least to the greatest, saying, "This *man* is the power of God, which is called great." 11 And they attended to him, because for a long time he had amazed them by magical arts. 12 But, when they believed Philip who preached the glad tidings concerning the kingdom of God and the n[illegible] of Jesus Christ, they were b[illegible]

* "He called on the Lord Jesus; the vision of whom, ver. 56, seems to have been renewed for the purpose of giving this first martyr comfort and support." Newcome. "This address of Stephen to Jesus when he actually saw him, does not authorize us to offer prayers to him, now he is invisible. See Lindsey's Ans. to Robinson, p. 86—89." Im. Ver. Note.

† "Probably by a superior acquaintance with the powers of nature and the efficacy of medicines." Newcome.

tized, both men and women. 13 Then even Simon himself believed: and when he was baptized, he continued stedfastly with Philip; and, beholding the signs and [great] miracles which were done, he was amazed.

14 Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John: 15 who when they came down, prayed for them that they might receive a holy spirit: for as yet it had fallen on none of them; 16 (but they had only been baptized into the name of the Lord Jesus.) 17 Then *the apostles* put *their* hands on them, and they received a holy spirit.

18 And when Simon saw that by the putting on of the apostles' hands the holy spirit was given, he offered them money, 19 saying, "Give me also this power, that, on whomsoever I put *my* hands, he may receive a holy spirit." 20 But Peter said to him, "Thy money perish with thee; because thou hast thought to purchase the gift of God with money. 21 Thou hast no part or lot in this matter: for thy heart is not right before God. 22 Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thy heart may be forgiven thee: 23 for I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity." 24 Then Simon answering, said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." 25 So these, when they had borne witness to and declared the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 NOW an angel of the Lord spake to Philip, saying, "Arise, and go towards the south, to the road which goeth down from Jerusalem to Gaza; which is a desert *way*." 27 And he arose and went: and behold a eunuch of Ethiopia of great authority under Candacè queen of the Ethiopians, and entrusted with all her treasure, who had been to worship at Jerusalem, 28 was on his way home, and was sitting in his chariot, reading the prophet Isaiah. 29 Then the spirit said to Philip, "Go near, and join thyself to that chariot." 30 And Philip ran thither, and heard him reading the prophet Isaiah, and said, "Understandest thou what thou readest?" 31 And he said, "How can I, unless some one guide me?" And he desired Philip to get up, and sit with him.

32 Now the place of the scripture which he was reading was this. "He was led as a sheep to the slaughter; and, as a lamb is dumb before his shearer, so he openeth not his mouth. 33 In his humiliation, his condemnation was extorted;* and who can describe *the*

* See Dodson's Isaiah in loc.

wickedness of his generation?* for his life is taken from the earth." 34 And the eunuch speaking to Philip, said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other *man*?" 35 Then Philip opened his mouth, and began from this *part of* scripture, and preached to him the glad tidings of Jesus. 36 And as they were going on *their* way, they came to some water: and the eunuch said, "See, *here is* water; what hindereth my being baptized?" 38 Then he commanded that the chariot should stand still: and they two went down into the water, both Philip and the eunuch; and *Philip* baptized him. 39 And when they were come up out of the water, *the* spirit of the Lord caught away Philip; and the eunuch saw him no more: for he went on his way rejoicing. 40 But Philip was found at Azotus: and, passing through, he preached the gospel in all the cities, till he came to Cesarea.

CH. IX. 1 NOW Saul, still breathing out threats and slaughter against the disciples of the Lord, went to the high-priest, 2 and desired of him letters to the synagogues at Damascus; that if he found any of this religion, whether they were men or women, he might bring them bound to Jerusalem. 3 And, as he journeyed, he came near Damascus: and suddenly a light from heaven shone round about him: 4 and falling upon the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou me?" 5 And he said, "Who art thou, Sir?" And [*the Lord*] said, "I am Jesus whom thou persecutest. 6 But rise up, and go into the city; and it shall be told thee what thou must do." 7 And the men who journeyed with him remained mute, hearing a sound, but seeing no one. 8 And Saul arose from the ground; and opening his eyes, he saw no one: but, leading him by the hand, they brought *him* into Damascus. 9 And he was three days without sight; and neither ate nor drank.

10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said to him, in a vision, "Ananias." And he said, "Behold, Lord, *here am* I." 11 And the Lord *said* to him, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* named Saul, of Tarsus; for, behold, he prayeth; 12 and hath seen in a vision a man named Ananias; who came in, and put *his* hand on him, that he might recover his sight." 13 Then Ananias answered, "Lord, I have heard from many of this man, how much evil he hath done to thy saints in Jerusalem: 14 and here he hath authority from the chief-priests to bind all who call themselves by thy name." 15 But the Lord said to him, "Go: for he is to me a chosen vessel, to bear my name before the gentiles, and kings, and the sons of Is-

* "So γενεα, ch. xiii. 36, is used for the *race* of men with whom David lived." Newcome.

rael; 16 for I will show him what things he must suffer on account of my name." 17 Then, Ananias departed, and entered into the house; and having put his hands on him, he said, "Brother Saul, the Lord hath sent me, (*even* [*Jesus*,] who appeared to thee on the road as thou camest,) that thou mightest recover thy sight, and be filled with a holy spirit." 18 And immediately, there fell from his eyes, as it were, scales; and he recovered *his* sight, and arose, and was baptized. 19 And taking food, he was strengthened.

Now he was some days with the disciples, that were at Damascus. 20 And immediately he preached Jesus in the synagogues, that he is the son of God. 21 But all that heard *him* were amazed, and said, "Is not this he, who destroyed those who call themselves after this name, in Jerusalem, and came hither for this purpose, that he might carry them bound to the chief-priests?" 22 But Saul increased more in strength, and perplexed the Jews who dwelt at Damascus, proving that this *man* is the Christ.

23 And after many days were fulfilled, the Jews took counsel to kill him: 24 (but their lying in wait was known by Saul:) and they watched the gates day and night, that they might kill him. 25 Then the disciples took him by night, and let *him* down by the wall, in a basket. 26 And coming to Jerusalem, he attempted to join himself to the disciples: but they were all afraid of him, not believing that he was a disciple. 27 Then Barnabas took him and brought *him* to the apostles; and related to them how he had seen the Lord on the road, who had spoken to him; and how he had spoken freely at Damascus in the name of Jesus. 28 And he consorted with them at Jerusalem; 29 [and] spake freely in the name of the Lord Jesus. And he talked and disputed with the Hellenists; but they tried to kill him: 30 *which* when the brethren knew, they brought him down to Cesarea, and sent him away to Tarsus.

31 THEN the churches had quiet throughout all Judea and Galilee and Samaria, being edified, and walking in the fear of the Lord; and they were filled with the comfort of the holy spirit.

32 AND it came to pass *that*, as Peter went through all *parts*, he came down to the saints also who dwelt at Lydda. 33 And there he met with a certain man named Eneas, who was sick with the palsy, and had kept his bed eight years. 34 And Peter said to him, "Eneas, Jesus the Christ, cureth thee: arise, and make thy bed." And he arose immediately. 35 And all who dwelt at Lydda and Saron saw him, and turned to the Lord.

36 NOW there was at Joppa a certain disciple named Tabitha, which, being interpreted *into Greek*, signifieth Dorcas,*

* *Tabitha* is a Syriac word, and *Dorcas* a Greek word, both signifying *an antelope*. The name here is expressive of beauty; as "*antelopes* are particularly remarkable for their *beautiful eyes*." See Parkhurst.

this woman abounded in good works and in deeds of charity which she performed. 37 And it came to pass, in those days, that she was sick and died: so when they had washed her, they laid *her* in an upper room. 38 And as Lydda was near Joppa, the disciples, who had heard that Peter was there, sent to him [two men]; desiring *him* that he would not delay coming to them. 39 Then Peter arose, and went with them. And when he was come, they brought him into the upper room: and all the widows stood by him weeping, and showing the vests and mantles which Dorcas made while she was with them. 40 But Peter, having sent them all out, kneeled down, *and* prayed; and turning to the body, he said, "Tabitha, arise." And she opened her eyes: and, beholding Peter, she sat up. 41 And he gave her his hand, and raised her up; and, having called the saints and widows, he presented her alive. 42 And it was known throughout all Joppa; and many believed in the Lord. 43 And it came to pass that he remained many days in Joppa with one Simon a tanner.

CH. X. 1 NOW *there was* a certain man in Cesarea, named Cornelius, a centurion of the band called Italian; 2 a devout *man*, and one who feared God with all his household; who likewise gave much alms to the people, and prayed to God continually: 3 he saw in a vision clearly, about the ninth hour of the day, an angel of God, who came in unto him, and said to him, "Cornelius." 4 Then he, looking stedfastly at him, and being afraid, said, "What is it, Sir?" And he said to him, "Thy prayers and thine alms are come up for a memorial before God. 5 And now send men to Joppa, and send for Simon, whose surname is Peter: 6 he lodgeth with one Simon a tanner, whose house is by the sea-*side*." 7 And when the angel who had spoken to him was gone, he called two of [*his*] household servants, and a devout soldier of those who attended him; 8 and, having told them the whole matter, he sent them to Joppa.

9 Now on the morrow, as they journeyed, and drew near to the city, Peter went up on the house-top to pray, about the sixth hour. 10 And he became very hungry, and wished to eat: but while they were making ready, he fell into a trance; 11 and saw heaven open, and somewhat descending like a great sheet, [*bound together*] by the four corners, [*and*] let down to the earth: 12 in which were all *kinds of* four-footed beasts [of the earth,] [*and wild beasts*,] and creeping things, and fowls of the air. 13 And there came a voice to him, "Arise, Peter; slay and eat." 14 But Peter said, "By no means, Lord: for I have never eaten any thing common or unclean." 15 And the voice *spake* to him again a second time, "What God hath cleansed, *that* regard thou not

as common." 16 And this was done thrice: and the sheet was taken up [*again*] into heaven.

17 Now while Peter doubted in himself what this vision which he had seen might be, behold, the men who were sent from Cornelius had inquired out Simon's house; and stood before the porch, 18 and called, and asked whether Simon, who was surnamed Peter, lodged there. 19 So while Peter thought intently on the vision, the spirit said to him, "Behold, [*three*] men seek thee. 20 Arise, therefore, and go down, and depart with them, without scruple: for I have sent them." 21 Then Peter went down to the men; and said, "Behold, I am he whom ye seek: what *is* the cause for which ye are come?" 22 And they said, "Cornelius a centurion, a righteous man, and one who feareth God, and who is well spoken of among all the nation of the Jews, was warned from God by a holy angel, to send for thee to his house, and to hear thy words." 23 Then *Peter* called them in, and lodged *them.* And on the morrow he arose, and went with them; and some of the brethren from Joppa accompanied him. 24 And *on* the morrow *after*, they entered into Cesarea. Now Cornelius was expecting them; and had called together his kinsmen and near friends.

25 And as Peter entered in, Cornelius met him, and fell down at his feet, and did *him* obeisance. 26 But Peter raised him up, saying, "Rise: I myself also am a man." 27 And *Peter* went in, talking with him; and found many that were come together. 28 And he said to them, "Ye know that it is unlawful for a Jew, to join himself, or come near, to *one of* another nation: but God hath shown me that I should not call any man common or unclean. 29 Wherefore I came *to you* also, when I was sent for, without gainsaying. I ask, therefore, On what account have ye sent for me?" 30 Then Cornelius said, "Four days ago I continued fasting until this hour; and at the ninth [*hour*] I prayed in my house: and, behold, a man stood before me in bright clothing, 31 and said, 'Cornelius, thy prayer is heard, and thine alms are had in remembrance before God. 32 Send therefore to Joppa, and call hither Simon, whose surname is Peter: he lodgeth in the house of *one* Simon, a tanner, by the sea-*side*: [who, when he is come, will talk with thee].' 33 Immediately therefore, I sent to thee; and thou hast done well that thou art come. Now therefore we are all present before God, to hear all things which God hath commanded thee."

34 Then Peter opening *his* mouth, said, "In truth I perceive that God is no respecter of persons; 35 but in every nation, he who feareth him, and worketh righteousness, is acceptable to him. 36 Ye know the doctrine which *God* sent to the sons of Israel, preaching

the glad tidings of peace by Jesus Christ; (he is Lord of all); 37 *even* what was done throughout all Judea, and began from Galilee, after the baptism which John preached: 38 how God anointed Jesus of Nazareth with a holy spirit, and with power: who went about doing good, and curing all who were oppressed by the adversary; * for God was with him. 39 And we *are* witnesses of all the things which he did, both in the land of the Jews, and in Jerusalem; whom they even killed, having hanged *him* on a cross. 40 Him God raised up the third day; and showed him openly, 41 not to all the people, but to witnesses whom God chose before, *even* to us, who ate and drank with him after he rose from the dead. 42 And *God* commanded that we should preach to the people, and testify, that it is he whom God hath appointed *to be* the judge of the living and of the dead. 43 To him all the prophets bear witness, that, through his name, whosoever believeth in him will receive remission of sins."

44 While Peter was yet speaking these words, the holy spirit fell on all those that heard the word. 45 And the believers of the circumcision, as many as came with Peter, were amazed, that on the gentiles also, the gift of the holy spirit was poured out: 46 for they heard them speaking in *different* languages, and magnifying God. Then Peter said, 47 "Can any man forbid water, that these who have received the holy spirit, should not be baptized, as well as we?" 48 And he commanded them to be baptized in the name of the Lord. They then besought him to continue *with them* some days.

CH. XI. 1 NOW the apostles, and the brethren that were in Judea, heard that the gentiles also had received the word of God. 2 And when Peter was come up to Jerusalem, those who were of the circumcision contended with him, 3 saying, "Thou didst go in unto men uncircumcised, and didst eat with them." 4 Then Peter began, and related *the matter* to them in order, saying, 5 "I was praying in the city of Joppa; and in a trance I saw a vision; something descending like a great sheet, let down from heaven by the four corners: and it came near me. 6 Upon which, looking stedfastly, I observed, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice, saying to me, 'Arise, Peter; slay and eat.' 8 But I said, 'By no means, Lord: for nothing common or unclean hath ever entered into my mouth.' 9 Then the voice spake to me a second time from heaven, 'What God hath cleansed,

* Gr. *του διαβολου the devil*, "who was supposed to inflict diseases and bodily infirmities. Luke xiii. 16. 'All the diseased whom our Lord healed are said to have been oppressed by the devil.' Dr. Campbell. i. 191." Newcome.

regard thou not *as* common.' 10 And this was done thrice: and the whole was drawn up again into heaven.

11 "And, behold, immediately three men, sent to me from Cesarea, stood at the house where I was. 12 And the spirit bade me go with them, [without scruple:] moreover, these six brethren accompanied me; and we entered into a man's house: 13 and he related to us that he had seen an angel in his house, who stood and said to him, 'Send to Joppa, and bring hither Simon, whose surname is Peter; 14 who will declare a doctrine to thee, by which thou and all thy household will be saved.' 15 And as I began to speak, the holy spirit fell on them; as on us at the beginning. 16 Then I remembered the word of the Lord, as he said, 'John indeed baptized in water; but ye shall be baptized in a holy spirit.' 17 If therefore God gave to them the like gift as *he did* to us, after having believed on the Lord Jesus Christ; who was I, that I should be able to withstand God?" 18 And having heard these things, they ceased, and glorified God, saying, "Then God hath granted to the gentiles also, repentance unto life."

19 NOW those that were scattered abroad by the persecution which arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, preaching the word to none but to Jews only. 20 And some of them were men of Cyprus and Cyrené; who, when they came to Antioch, spake to the Greeks;* preaching the glad tidings of the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believed, and turned to the Lord. 22 Then the report of these things came to the knowledge of the church which was in Jerusalem: and they sent forth Barnabas, that he might go as far as Antioch: 23 who, when he came, and had seen the favour of God, was glad; and exhorted them all, that with a firm purpose of heart they would cleave to the Lord; 24 for he was a good man, and full of a holy spirit, and of faith: and a great multitude was added to the Lord.

25 Then [*Barnabas*] departed to Tarsus, that he might seek Saul: and having found [him,] he brought [him] to Antioch. 26 And it came to pass that, *during* a whole year, they assembled themselves with the church; and taught a great multitude; and in Antioch the disciples were first called Christians.

27 NOW in those days, prophets came from Jerusalem to Antioch. 28 And one of them, named Agabus, rose up, and made known, through the spirit, that there should be a great famine over the whole land: which came to pass in the days of Claudius. 29 Then the

* The received text is Ἑλληνιστας *Hellenists*, which is probably the true reading. See ver. 19. Bishop Pearce. Griesbach reads. Ἕλληνας, Greeks, or gentiles.

disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judea: 30 which they also did; and sent it to the elders by the hands of Barnabas and Saul.

CH. XII. 1 NOW about that time, king Herod stretched forth *his* hands to afflict some of the church. 2 And he killed James, the brother of John, with the sword. 3 And because he perceived it pleased the Jews, he proceeded to seize Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to sixteen soldiers to keep him, intending after the passover to bring him forth to the people. 5 Peter therefore was kept in prison: but earnest prayer to God, was made for him by the church. 6 And when Herod was about to bring him forth, *on* that night, Peter was sleeping between two soldiers, bound with two chains; and keepers before the door guarded the prison. 7 And, behold, an angel of the Lord came upon him, and a light shone in the prison: and he smote Peter on the side, and awoke him, saying, "Rise up quickly." 8 And his chains fell off from *his* hands. And the angel said to him, "Gird thyself, and bind on thy sandals." And he did so. Then *the angel* said to him, "Cast thy mantle about thee, and follow me." 9 And *Peter* went out, and followed him; and knew not, that what was done by the angel was real, but thought he saw a vision. 10 And having past the first and second guard, they came to the iron gate that leadeth to the city; which opened to them of its own accord: and they went out, and passed on through one street; and immediately the angel departed from him.

11 And Peter, on coming to himself, said, "Now I certainly know that the Lord hath sent his angel, and hath delivered me from the hand of Herod, and *from* all the expectation of the Jewish people." 12 And having considered *the matter*, he came to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together, and were praying. 13 And on his knocking at the door of the porch, a damsel came to attend, named Rhoda: 14 and knowing Peter's voice, she opened not the porch for gladness; but ran in, and told that Peter stood before the porch. 15 And they said to her, "Thou art mad." But she confidently affirmed that it was so. 16 Then they said, "It is his angel." * But Peter continued knocking. And when they had opened *the door*, they saw him, and were amazed. 17 But he beckoned to them with *his* hand to keep silence; and related to them how the

* Or, messenger. N. m. "A Jewish opinion about guardian angels, or the souls of men converted into ministering spirits, may be here referred to, without establishing its truth. See Doddridge." Newcome.

Lord had brought him out of the prison. He said also, "Report these things to James, and to the brethren." Then he departed, and went to another place.

18 Now when it was day, there was no small disturbance among the soldiers, concerning what was become of Peter. 19 And Herod having sought for him, and not finding *him*, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and abode *there*.

20 NOW he was highly incensed against the Tyrians and Sidonians. But they came to him, with one consent, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by *that of* the king. 21 And on a day appointed, Herod, arrayed in royal apparel, sat on his throne, and made an oration to them.* 22 And the people gave a shout, *saying*, "*It is* the voice of a god, and not of a man."

23 And immediately, an angel of the Lord smote him,† because he gave not glory to God: and he was eaten by worms, and expired.

24 And the word of God grew and multiplied. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* office; and brought with them John, whose surname was Mark.

CH. XIII. 1 NOW in the church that was at Antioch, there were [certain] prophets and teachers; *as* Barnabas, and Simeon who was called Niger, and Lucius of Cyrené, and Manaen who had been brought up with Herod the tetrarch, and Saul. 2 And while they were publicly ministering to the Lord and fasting, the holy spirit said, "Separate for me Barnabas and Saul, for the work to which I have called them." 3 And having fasted and prayed, and put their hands on them, they sent *them* away.

4 So these, having been sent forth by the holy spirit, departed to Seleucia; and from thence, they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And they had John also for *their* attendant. 6 And having gone through the whole island to Paphos, they found a certain Magian, a Jewish false prophet, whose name *was* Barjesus, 7 who was with the deputy of the country, Sergius Paulus, a wise man. This *deputy* called to him Barnabas and Saul, and desired to hear the word of God. 8 But Elymas, *that is*, the Magian, (for so is his name by interpretation,) withstood them, seeking to turn aside the deputy from the faith. 9 Then Saul (who is also *called* Paul,) being filled with a holy spirit, [*and*] looking earnestly on him, 10 said, "O full of all subtilty,

* "This history is remarkably confirmed by Josephus, Ant. xix. viii. 2. Bishop Pearce has quoted the passage." Newcome.

† "This is the Jewish mode of expressing, that God inflicted a disease on him." Newcome.

and of all mischief, *thou* son of an impostor, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord *is* upon thee; and thou shalt be blind, not seeing the sun, for a time." And immediately there fell on him a mist and a darkness: and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what had been done, believed; being astonished at the doctrine of the Lord.

13 NOW when Paul and his company loosed from Paphos, they came to Perga in Pamphylia. But John departed from them, and returned to Jerusalem. 14 And having passed through from Perga, they came to Antioch in Pisidia; and went into the synagogue, on the sabbath day, and sat down. 15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, "Men, brethren, if ye have any word of exhortation to the people, speak."

16 Then Paul stood up, and beckoned with *his* hand, and said, "Men of Israel, and ye *of the gentiles* who fear God, hearken. 17 The God of this people chose our fathers, and exalted the people, when they sojourned in the land of Egypt, and brought them out of it with a high arm. 18 And for about the space of forty years, he nourished them in the desert. 19 And when he had destroyed seven nations in the land of Canaan, he gave *our fathers* their land for an inheritance. 20 And after that, he appointed *to them* judges, *for* about four hundred and fifty years, until the prophet Samuel. 21 And afterward they desired a king: and God appointed to them Saul the son of Kish, a man of the tribe of Benjamin, *during* forty years. 22 And when *God* had removed him, he raised up for them David to be their king: to whom he gave *his* testimony also, and said, 'I have found David, the *son* of Jessé, [a man] according to mine own heart, who will perform all my pleasure.'

23 "Of this man's race, God, according to *his* promise, hath brought forth to Israel a Saviour, Jesus; 24 before whose appearance John first preached a baptism of reformation, to all the people of Israel. 25 And as John was fulfilling his course, he said, 'Whom think ye that I am? I am not *the Christ*. But, behold, one cometh after me, the sandals of whose feet I am not worthy to unloose.'

26 "Men, brethren, sons of the stock of Abraham, and whosoever *of the gentiles* among you fear God; to you the doctrine of this salvation hath been sent. 27 For those who dwell in Jerusalem and their rulers, not understanding this *doctrine*, nor the words of the prophets, which are read on every sabbath, have fulfilled *them* by condemning *Christ*. 28 And though they found no *just* cause of death *in him*, yet they besought Pilate

that he might be put to death. 29 And having fulfilled all that was written of him, they took *him* down from the cross, and laid *him* in a tomb. 30 But God raised him from the dead: 31 and he was seen many days, by those who came up with him from Galilee to Jerusalem; who are his witnesses to the people. 32 And we declare to you glad tidings, concerning the promise which was made to the fathers; 33 that God hath fulfilled it to us their children, in that he hath raised up Jesus; as it is written also in the first psalm;* 'Thou art my son, this day I have begotten thee.' 34 And, that *God* raised him up from the dead, *now* no more to return to corruption, he speaketh thus, 'I will give you the sure mercies promised to David.' 35 Wherefore it is also said in another *psalm*, 'Thou shalt not suffer thy holy one to see corruption.' 36 For after David had served his own generation, according to the counsel of God, he fell asleep, and was gathered to his fathers, and saw corruption: 37 but he whom God raised did not see corruption.

38 "Be it therefore known to you, brethren, that through this *Jesus*, forgiveness of sins is proclaimed to you. 39 And through him, all who believe are justified from all things, from which ye could not be justified by the law of Moses. 40 Beware therefore lest that come upon you which is spoken of in the prophets, 41 'Behold, ye scorners, and wonder, and perish: for I work a work in your days, [a work] which ye will in no wise believe, though it be declared to you.'"

42 And *as* they were going out, *the people* desired that [these] words might be spoken to them on the next sabbath. 43 And when the congregation was broken up, many of the Jews, and of the proselytes who worshipped *God*, followed Paul and Barnabas: who, speaking [to them,] persuaded them to continue in the favour of God.

44 And *on* the following sabbath, almost the whole city came together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with indignation, and contradicted those things which were spoken by Paul, [contradicting and] speaking evil. 46 Then Paul and Barnabas speaking freely, said, "It was necessary that the word of God should have been spoken first to you; but since ye put it from you, and do not judge yourselves worthy of aionian life, behold, we turn to the gentiles. 47 For so the Lord hath commanded us, *saying*, 'I have set thee for a light to the gentiles, that thou shouldst be for salvation, to the ends of the earth.'" 48 And when the gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were disposed to aionian life, believ-

* "The two first psalms, as they stand in our editions, were anciently joined together. See Wetstein. Or the first psalm, was originally a kind of preface. Michaelis by Marsh, i. 515." Newcome.

ed.* 49 And the word of the Lord was published throughout all the country. 50 But the Jews stirred up the *gentile* women of rank, who worshipped *God*, and the chief men of the city, and raised a persecution against Paul and Barnabas, and drove them out of their borders. 51 But they shook off the dust of their feet against them, and came to Iconium. 52 And the disciples were filled with joy, and with a holy spirit.

CH. XIV. 1 AND it came to pass, in Iconium, that they went both together in the synagogue of the Jews, and so spake that a great multitude, both of Jews and of Greeks, believed. 2 (But the unbelieving Jews stirred up and disaffected the minds of the gentiles against the brethren.) 3 They however, staid there a considerable time, speaking freely concerning the Lord, who gave testimony to his gracious word, and granted that signs and wonders should be done by their hands. 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. 5 And when there was a design, both of the gentiles, and of the Jews and their rulers, to assault and stone them, 6 they, having intelligence *of it*, fled to the cities of Lycaonia, to Lystra and Derbè, and the region around; 7 and proclaimed there the glad tidings.

8 NOW at Lystra there sat a man who had no use of his feet, being lame from his birth, *and* who had never walked: 9 this *man* heard Paul speaking: who, having stedfastly looked on him, and perceiving that he had faith to be restored, 10 said with a loud voice, "Stand upright, on thy feet." And he leaped and walked. 11 And the multitude seeing what Paul had done, lifted up their voices, in the Lycaonian dialect, saying, "The gods are come down to us in the likeness of men."

12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. 13 Then the priest of Jupiter, whose *temple* was before *their* city, brought bulls and garlands to the gates, and, together with the multitudes, would have offered sacrifice. 14 But the apostles, Barnabas and Paul, hearing *of it*, rent their clothes, and rushed in among the multitudes, crying out, 15 and saying, "Men, why do ye these things? We also are men of like infirmities with yourselves, and proclaim to you glad tidings, that ye should turn from these vanities to the living God; who made heaven, and earth, and the sea, and all things in them: 16 who, in the past generations, suffered all the nations to walk in their own ways. 17 Nevertheless, he left not himself without witness; doing good, giving [*you*] rain from heaven and

* Another import of the words is, '*As many* of the gentiles *believed, as were* inwardly *disposed to* receive the doctrine of *aionian life;* i. e. as had an orderly and well-prepared mind for that purpose; as had disposed themselves to it.' Or, 'as many as were disposed, believed to aionian life.' See 1 Tim. i. 16.

fruitful seasons, *and* filling your hearts with food and gladness." 18 And by saying this, they with difficulty restrained the multitudes from offering sacrifice to them.

19 But *certain* Jews came thither from Antioch and Iconium; who gained over the multitudes, and having stoned Paul, dragged *him* out of the city, supposing him to be dead. 20 However, the disciples having surrounded him, he rose up, and entered into the city.

And *on* the morrow, he and Barnabas departed to Derbè. 21 And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and Iconium, and Antioch; 22 strengthening the minds of the disciples, *and* exhorting them to continue in the faith; and *saying* that we must enter into the kingdom of God through many afflictions. 23 And having appointed to them elders in every church, they prayed with fasting, *and* commended them to the Lord, on whom they had believed. 24 And after they had passed through Pisidia, they came to Pamphylia. 25 And having preached the word at Perga, they went down into Attalia; 26 and from thence they sailed to Antioch, whence they had been recommended to the favour of God for the work which they had fulfilled. 27 Having arrived, and gathered together the church, they related what things God had done by them; and how he had opened *the* door of faith to the gentiles. 28 And they resided *there* with the disciples, a considerable time.

Ch. XV. 1 NOW certain persons who had come down from Judea, were teaching the brethren, *saying*, "Unless ye be circumcised according to the custom taught by Moses, ye cannot be saved." 2 Paul and Barnabas, therefore, having much dissention [*and dispute*] with them, *the brethren* determined that Paul and Barnabas, and some others of them, should go up to the apostles and elders at Jerusalem, concerning this question. 3 And, having been conducted on their way by the church, they passed through Phenicia and Samaria, declaring the conversion of the gentiles; and caused great joy to all the brethren. 4 And having come to Jerusalem, they were received by the church, and *by* the apostles, and the elders; and they related what God had done by them. 5 But that some of the sect of the Pharisees, who believed, had risen up, saying, "It is necessary to circumcise them,* and to command *them* to keep the law of Moses."

6 Then the apostles and the elders came together, to consider of this matter. 7 But much debate having arisen, Peter rose up, and said to them, "Men, brethren, ye know that in former days God made choice among us, that the gen-

* The gentiles.

tiles by my mouth should hear the word of the gospel, and should believe. 8 And God, who knoweth the heart, bare them witness, and gave to them the holy spirit, even as to us; 9 and made no difference between us and them, having purified their hearts through faith. 10 Now therefore why do ye try God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that we shall be saved through the favour of the Lord Jesus, in like manner as they also."

12 Then all the multitude kept silence, and hearkened to Barnabas and Paul, while they related what miracles and wonders God had wrought among the gentiles by them.

13 And when they were silent, James spake, saying, "Men, brethren, hearken to me. 14 Simon *Peter** hath declared how God first regarded the gentiles, to take out of them a people [*for*] his name. 15 And to this the words of the prophets agree; as it is written, 16 'After these things I will again build up the fallen tabernacle of David; and I will build up its ruins, and will restore it: 17 that the residue of men may seek after the Lord, and all the nations over which my name is called, 18 saith the Lord, who doth the things known *to him* from *the* age. 19 Wherefore my judgment is, that we disquiet not those who from among the gentiles turn to God; 20 but write to them, that they abstain from the polluted offerings to idols, and *from* fornication,* [and *from* things strangled] and *from* blood. 21 For from ancient generations Moses, in every city, hath those who preach him; being read in the synagogues on every sabbath."

22 Then it seemed good to the apostles and the elders, and the whole church, to choose men from amongst themselves, and send them to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, leading men among the brethren: 23 having written a letter by them to this effect: "The apostles and the elders, [and the] brethren, send greeting to the brethren who are of the gentiles in Antioch, and Syria, and Cilicia. 24 Whereas we have heard, that some who went out from us, have troubled you with words, unsettling your minds, [*saying that ye must be circumcised and keep the law;*] to whom we gave no *such* instruction: 25 it hath seemed good to us, being assembled with one mind, to choose men and send them to you, together with our beloved Barnabas and Paul, 26 men who have hazarded their lives for the name of our Lord Jesus Christ. 27 We have therefore sent Judas and Silas; who will tell *you* the

* Gr. Simeon.

* *Conj.* πορνειας *&* χοιρειας *swine's flesh;* instead of πορνειας *fornication:* so also, in ver. 29. See Griesbach, note.

same things in words also. 28 For it hath seemed good to the holy spirit and to us, to lay upon you no greater burden than [these] necessary things; 29 that ye abstain from things offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye will do well. Fare ye well."

30 So, being dismissed, they went to Antioch: and, when they had gathered the multitude together, they delivered the epistle: 31 *which*, being read, they rejoiced at this comfort. 32 And Judas and Silas, being themselves also prophets, comforted the brethren with many words, and strengthened *them*. 33 And after they had remained *there* for some time, they were dismissed with *wishes of* peace by the brethren, to those who sent them. 34 [*Notwithstanding, it pleased Silas to continue there still.*] 35 But Paul and Barnabas abode in Antioch, teaching and preaching, with many others, the glad tidings of the word of the Lord.

36 And after some days, Paul said to Barnabas, "Let us go again, and visit *our* brethren, in every city where we have preached the word of the Lord, *and see* how they are." 37 Then Barnabas advised to take with them John, whose surname was Mark. 38 But Paul thought it not proper to take with them, him who had departed from them in Pamphylia, and had not gone with them to the work. 39 There was therefore a sharp dispute, so that they separated from each other; and Barnabas took Mark, and sailed to Cyprus.

40 But Paul chose Silas, and departed; having been recommended by the brethren to the favour of God. 41 And he went through Syria and Cilicia, strengthening the churches.

Ch. XVI. 1 Then he came to Derbè and Lystra. And behold, a certain disciple was there, named Timothy, (the son of a believing Jewess, but his father *was* a Greek:) 2 who was well reported of by the brethren at Lystra and Iconium. 3 Paul was desirous that this man should go forth with him; and he took and circumcised him, because of the Jews that were in those parts: for they all knew that his father was a Greek. 4 And as they went through the cities, they delivered to them for their observance the ordinances which had been made by the apostles and elders at Jerusalem. 5 The churches therefore were becoming confirmed in the faith, and increasing in number every day.

6 Now when they had gone through Phrygia, and the country of Galatia, and were forbidden by the holy spirit to preach the word in Asia; 7 *after* they came to Mysia, they attempted to go into Bithynia: but the spirit of Jesus would not permit them. 8 So when they had passed by Mysia, they came down to Troas. 9 And a vision appeared to Paul in the night: a man of Macedonia stood and be-

sought him, saying, "Come over into Macedonia, and help us." 10 And after he had seen the vision, we immediately endeavoured to go into Macedonia; concluding that the Lord had called us to preach the gospel to them.

11 We loosed therefore from Troas, and came with a straight course to Samothracia, and the next *day* to Neapolis; 12 and thence to Philippi, which is a chief city [of that part] of Macedonia, *and* a colony. And we abode in that city some days. 13 And on the sabbath day we went out of the city by a river, where prayer was accustomed to be made: and we sat down, and spake to the women who resorted *thither*. 14 And a certain woman heard *us*, named Lydia, a seller of purple, of the city of Thyatira, *a Greek* who worshipped God: whose heart the Lord opened, so that she attended to the things which were spoken by Paul. 15 And when she had been baptized, and her household, she besought *us*, saying, "If ye judge me to be faithful to the Lord, come into my house, and remain there." And she constrained us.

16 And it came to pass, as we went to prayer, that a certain damsel, having a spirit of divination, met us; who brought her masters much gain by divining. 17 She followed Paul and us, and cried out, saying, "These men are the servants of the most high God, who declare to us the way of salvation." 18 And she did this for many days. But Paul being grieved, turned, and said to the spirit, "I command thee in the name of Jesus Christ, to come out of her." And it came out that instant. 19 And when her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged *them* into the market-place, to the rulers. 20 And when they had brought them to the magistrates, they said, "These men, being Jews, greatly trouble our city; 21 and teach customs which it is not lawful for us to receive, or observe, being Romans." 22 And the multitude rose up together against them: and the magistrates tore off their clothes, and commanded to beat *them* with rods. 23 And having laid many stripes on them, they cast *them* into prison, and charged the gaoler to keep them safely: 24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

25 And at midnight, Paul and Silas prayed, and sang praises to God: and the prisoners heard them. 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the bands of all were loosed.

27 And the gaoler awaking out of his sleep, and seeing the prison-doors open, drew out his sword, and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, "Do thyself no harm;

for we are all here." 29 Then *the gaoler* calling for lights, sprang in, and being in a tremor, fell down before Paul and Silas; 30 and bringing them out, said, "Sirs, what must I do to be safe?"* 31 And they said, "Believe in the Lord Jesus Christ, and thou shalt be safe, and thine household." 32 And they spake to him the word of the Lord, and to all that were in his house. 33 And he took them, in that hour of the night, and washed *their* stripes; and was immediately baptized, he and all his *household.* 34 And having brought them into his house, he set food before them, and greatly rejoiced with all his household, believing in God.

35 And when it was day, the magistrates sent the officers, saying, "Let those men go." 36 Then the gaoler told these words to Paul, "The magistrates have sent to let you go; now therefore depart, and go in peace." 37 But Paul said to them, "They have beaten us publicly, uncondemned, who are Roman *citizens,* and have cast us into prison; and now do they send us away privately? No, truly: but let them come themselves and bring us out." 38 And the officers told these words to the magistrates; who feared when they heard that *the men* were Roman *citizens.* 39 So they came and besought them, and brought *them* out, and desired *them* to depart from the city. 40 And they went out of the prison, and entered into *the house of* Lydia: and, having seen the brethren, they comforted them, and departed.

CH. XVII. 1 NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. 2 And Paul, as his custom was, went in among them, and for three sabbaths, discoursed to them out of the scriptures; 3 explaining, and proving thereby, that the Christ must needs have suffered, and have risen from the dead; and that "this Jesus, whom I announce to you, is the Christ." 4 And some of them believed, and joined themselves to Paul and Silas; and a great multitude of the devout Greeks, and of the chief women not a few. 5 But the Jews collecting some ill-disposed men of the lowest class, raised a mob, and set the city in an uproar, and assaulted the house of Jason, and sought after *Paul and Silas,* that they might bring them out to the people. 6 And not finding them, they dragged Jason, and some of the brethren, to the rulers of the city, crying out, "They that have disturbed the world, are come hither also; 7 whom Jason hath received: and all these act contrary to the decrees of Cesar, saying that there is another king, *one* Jesus." 8 So they alarmed the

* Mr. Wakefield explains it, to avoid punishment for what hath befallen the prisoners and the prison. This, he adds, "is beyond all doubt the sense of the passage; though Paul, in his reply, uses the words in a more extensive signification: a practice common in these writings."

multitude, and the rulers of the city, who heard these things. 9 And having taken security of Jason, and of some others, they let them go.

10 Then the brethren immediately sent away Paul and Silas, by night, to Berea: who, having arrived, went into the synagogue of the Jews. 11 And these were of a better disposition than those in Thessalonica, because they received the word with all readiness of mind, searching the scriptures daily, *to see* whether these things were so. 12 Wherefore many of them believed; and of Greek women of rank, and of men, not a few. 13 But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea, they came thither also, stirring up the multitudes. 14 And then the brethren immediately sent away Paul, to go towards the sea: but Silas and Timothy remained there still. 15 And those who conducted Paul brought [*him*] to Athens: and having received a commandment to Silas and Timothy, that they should come to him with all speed, they departed.

16 NOW while Paul waited for them at Athens, his spirit within him was greatly troubled, on beholding the city full of idols. 17 He discoursed therefore, in the synagogue with the Jews, and with other devout persons; and in the market-place daily with such as presented themselves. 18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, "What will this babbler say?" and others, "He seemeth to be a setter forth of foreign demons: [because he preached to them the glad tidings of Jesus, and of the resurrection]. 19 And they took him, and brought him to the Areopagus,* saying, "May we know what this new doctrine *is*, of which thou speakest? For thou bringest certain strange things to our ears: we desire therefore to know what these things mean."

21 (Now all the Athenians, and the foreigners, who dwelt among them, employed their leisure in nothing else, but either in telling or hearing some new thing.)

22 Then Paul stood in the midst of the Areopagus, and said, "Men of Athens, I perceive you are exceedingly addicted to the worship of demons. 23 For as I passed by, and beheld the objects of your devotion, I found also an altar with this inscription, 'TO AN UNKNOWN GOD.' Whom therefore ye ignorantly worship, him I announce to you. 24 The God who made the world, and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; 25 nor is he served by the hands of men, as if he needed any thing; *since* he giveth to all, life, and breath, and all things; 26 and hath made of one [blood] the whole nation

* The supreme court at Athens.

of men, to dwell on all the face of the earth, and hath determined *their* appointed times, and the bounds of their habitation; 27 that they might seek God, if perhaps they might search him out and find him; though he be not far from every one of us: 28 for through him we live, and move, and have our being; as also some of your own [poets] have said; 'For we are even his offspring.' 29 Wherefore, being the offspring of God, we ought not to imagine the Deity to be like gold, or silver, or stone, the engraving of man's art and device 30 However, the times of this ignorance God hath overlooked; but now commandeth all men, in all places, to reform: 31 because he hath appointed a day, in which he will judge the world in righteousness, by a man whom he hath appointed; of which he hath given a proof to all, in that he hath raised him from the dead." 32 And when they heard of the resurrection of the dead, some scoffed: and others said, "We will hear thee again concerning this subject." 33 And then Paul departed from among them. 34 However, some men joined themselves to him, among whom also *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CH. XVIII. 1 NOW after these things, Paul departed from Athens, and came to Corinth. 2 And he met with a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (in consequence of Claudius having commanded all the Jews to depart from Rome,) and he went to them: 3 and because he was of the same occupation, he abode with them, and worked: [for by occupation, they were tent-makers.*] 4 And he discoursed in the synagogue on every sabbath; and used persuasion to Jews and Greeks.

5 And when Silas and Timothy were come from Macedonia, Paul was employed, with them, in the word, testifying to the Jews that Jesus was the Christ. 6 And when they opposed themselves, and spake evil, he shook *his* raiment, and said to them, "Your blood *is* upon your own heads; I *am* pure: henceforth I will go to the gentiles." 7 And he went thence, and entered into the house of a certain man named Justus, *a Greek* who worshipped God, whose house was adjoining to the synagogue. 8 Now Crispus, the ruler of the synagogue, believed in the Lord with all his house: and many of the Corinthians, *on* hearing, believed, and were baptized.

9 Then the Lord spake to Paul, by a vision in the night, *saying*, "Fear not, but speak, and be not silent: 10 for I am with thee; and no one shall lay hands on thee to hurt thee: for I have many people in this city." 11 And he dwelt *there*

* Or, makers of mechanical instruments. See Marshæ Michaelis, vol. iv. p. 164.

a year and six months; teaching the word of God among them.

12 But when Gallio was deputy of Achaia, the Jews rose, with one consent, against Paul, and brought him to the judgment-seat; 13 saying, "This *man* persuadeth the people to worship God contrary to the Law." 14 And Paul being about to speak, Gallio said to the Jews "If it were a matter of injustice, or of wicked mischief, ye Jews, I might reasonably bear with you; 15 but if it be a question of doctrine, and of names, and of your law, look ye *to it* yourselves: [for] I will not be judge of such matters." 16 And he removed them from the judgment-seat. 17 Then all [*the Greeks*] took Sosthenes, the ruler of a synagogue, and beat him before the judgment-seat. But Gallio cared for none of those things.

18 And Paul, after he had still remained *there* many days, bade farewel to the brethren, and sailed from thence into Syria, and Priscilla and Aquila with him; having shorn *his* head at Cenchrea: for he had a vow. 19 And he came to Ephesus, and left them there: and he himself entered into the synagogue, and discoursed to the Jews. 20 And when they desired *him* to remain with them for a longer time, he consented not; 21 but bade them farewel, and said, "[*I must by all means keep the approaching feast, in Jerusalem; but*] I will return to you, God willing." 22 And he sailed from Ephesus. And he landed at Cæsarea, *and* having gone up and saluted the church, he went down to Antioch. 23 And having passed some time *there*, he departed, and went over all the country of Galatia and Phrygia, in order; strengthening all the disciples.

24 And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* versed in the scriptures, came to Ephesus. 25 This *man* was instructed in the doctrine of the Lord: and, being fervent in spirit, he spake and taught exactly the things of the Lord, knowing only the baptism of John: 26 and he began to speak freely in the synagogue. But when Aquila and Priscilla had heard him, they took him to them, and explained to him more accurately the way [*of God*]. 27 And as he was desirous to pass into Achaia, the brethren exhorted him, and wrote to the disciples to receive him: who, when he had come among them, helped those much that had believed, through *the* favour *bestowed on him*. 28 For he earnestly confuted the Jews, *and that* publicly; proving by the scriptures that Jesus was the Christ.

Ch. XIX. 1 And it came to pass that, while Apollos was at Corinth, Paul, having passed through the upper parts, came to Ephesus: and having met with some disciples, 2 he said to them, "Have ye received the holy spirit since ye believ-

ed?" And they [*said*] to him, "We have not even heard whether there be a holy spirit." 3 And he said [*to them,*] "Into what then were ye baptized?" And they said, "Into John's baptism." 4 Then Paul said, "John baptized *with* the baptism of reformation; saying to the people, that they should believe in him who was to come after him, that is, in Jesus." 5 And having heard *this*, they were baptized into the name of the Lord Jesus. 6 And Paul having put *his* hands upon them, the holy spirit came on them; and they spake in *different* languages, and prophesied. 7 Now all the men were about twelve.

8 NOW *Paul* spake freely in the synagogue, for three months, reasoning and recommending the things concerning the kingdom of God. 9 But as some were hardened, and would not believe, but spake evil of the way before the multitude, he withdrew from them, and separated the disciples; discoursing daily in the school of one Tyrannus. 10 And this he continued to do for the space of two years; so that all those who dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11 And God wrought no common miracles by the hands of Paul: 12 so that, from his body, even handkerchiefs or aprons* were brought to the sick; and the diseases departed from them, and the evil spirits were expelled.

13 Then some of the Jews who went about *as* exorcists, took upon them to call, over those that had evil spirits, the name of the Lord Jesus, saying, "I adjure you, by Jesus, whom Paul preacheth." 14 And there were seven sons of *one* Sceva a Jew, *and* a chief of the priests, who did so. 15 And the evil spirit answering, said, "Jesus I know, and I have some knowledge of Paul: but who are ye?" 16 And the man, in whom the evil spirit was, leaped on them, [*and*] overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known to all, both Jews and Greeks, dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many who believed came, confessing and declaring their deeds. 19 Many of those also who had used magical arts, brought their books together, and burned them in the sight of all; and the value of them was computed, and found to be fifty thousand *pieces* of silver. 20 So mightily did the word of God grow and prevail.

21 NOW after these things were ended, Paul purposed in *his* mind, after passing through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." 22 So he sent into

* The original words are from the Latin *sudaria* and *semicinctia*; and, from the use of these words, Mr. Evanson infers that this sentence is spurious. Disson. p. 45.

Macedonia two of those who ministered to him, Timothy and Erastus; *but* he himself continued a while in Asia.

23 Now at this time, there arose no small disturbance concerning this way. 24 For a certain man, named Demetrius, a silver-smith, who made silver models of Diana's temple, furnished no small gain to the workmen; 25 whom he called together, with those of like occupation, and said, "Sirs, ye know that by this employment we have our wealth: 26 moreover, ye see and hear that this Paul hath persuaded, and turned aside, no small multitude, not only of Ephesus but almost of all Asia; saying, that they are not gods which are made with hands: 27 so there is not only danger that this our occupation should come into contempt, but also that the temple of the great goddess Diana should be despised, and that her magnificence should be soon destroyed, whom all Asia, and the world worshippeth." 28 And having heard *this*, they were full of wrath, and cried out, saying, "Great *is* Diana of the Ephesians."

29 And the whole city was filled with confusion; and having seized Gaius and Aristarchus, men of Macedonia, Paul's fellow-travellers, they rushed with one consent into the theatre. 30 Upon this Paul had a mind to go to the people, but the disciples did not permit him. 31 And even some of the chief magistrates of Asia, who were his friends, sent to him, advising him not to venture into the theatre. 32 Some therefore cried one thing, and some another: for the assembly was confused, and the greater part knew not why they were come together. 33 Then Alexander was advanced out of the crowd, the Jews pushing him forward. And Alexander waving *his* hand, would have made a defence to the people: 34 but they knowing him to be a Jew, all with one voice, for about two hours, cried out, "Great *is* Diana of the Ephesians."

35 At length the recorder having stilled the crowd, said, "Men of Ephesus, what man is there, who knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of the *image* which fell down from Jupiter? 36 Since therefore these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly: 37 for ye have brought hither these men, who are neither robbers of temples, nor blasphemers of your goddess. 38 Wherefore if Demetrius, and the workmen who are with him, have a matter against any one, court-days are kept, and there are deputies *to give judgment:* let them summon one another. 39 But if ye inquire any thing concerning other matters, it should be in a lawful assembly. 40 For we are in danger of being called in question for this day's disturbance: there being no cause by which we may justify this con-

course." 41 And having thus spoken, he dismissed the assembly.

CH. XX. 1 NOW this tumult being over, Paul sent for the disciples, and took leave of *them*, and departed to go into Macedonia. 2 And having gone over those parts, and given them much exhortation, he came into Greece. 3 And after he had continued three months, the Jews having lain in wait for him, as he was about to sail into Syria, he determined to return through Macedonia. 4 And Sopater, the son of Pyrrhus, a Berean, accompanied him as far as Asia; but Aristarchus and Secundus, of the Thessalonians, and Gaius, of Derbè, and Timothy, and Tychicus and Trophimus of Asia, 5 these went before, and waited for us at Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and we came to them at Troas in five days; where we abode seven days.

7 And on the first *day* of the week, *the disciples* having assembled to break bread, Paul discoursed to them, being about to depart on the morrow; and continued his discourse until midnight. 8 And there were many lamps in the upper room, where we were assembled. 9 Now a certain young man, named Eutychus, sat in a window; and having fallen into a deep sleep, as Paul discoursed a long time, he sunk down with sleep, and fell to the ground from the third story, and was taken up dead. 10 Then Paul went down, and fell on him, and embraced *him*, and said, "Trouble not yourselves; for his life is in him." 11 And having come up again, and broken bread, and eaten, and conversed a long time, *even* till break of day, he then departed.

12 Now when they brought up the young man alive; and were not a little comforted, 13 we went before, to the ship, and sailed to Assos, there intending to take in Paul: for so he had appointed, intending himself to go by land. 14 And, having come up with us, at Assos, we took him in, and came to Mitylenè. 15 And we sailed thence, and arrived the next *day* over against Chios; and the following *day* we touched at Samos, and, having remained at Trogyllium, *on* the *day* after we came to Miletus. 16 For Paul had determined to sail by Ephesus, that he might not pass much time in Asia; for he hastened, if it were possible for him, to be at Jerusalem *on* the day of Pentecost.

17 AND from Miletus *Paul* sent to Ephesus, and called to him the elders of the church. 18 And having come to him, he said to them, "Ye know, from the first day since I came into Asia, in what manner I have conducted myself with you the whole time; 19 serving the Lord with all humility of mind, and *with* tears, and trials which befel me by the lyings in wait of the Jews: 20 *and* that I have not kept back any thing, which

was profitable *to you;* but have shown *it* to you, and have taught you, publicly and from house to house; 21 announcing both to Jews and Greeks repentance towards God, and faith towards our Lord Jesus Christ.

22 "And now, behold, I am strongly impressed in mind to go to Jerusalem; not knowing the things which will befal me there, 23 except that the holy spirit witnesseth to me in every city, saying that bonds and afflictions await me. 24 But I make no account of any thing, nor do I regard [my] life, as dear to myself, so that I may finish my course [*with joy*], and the ministry which I have received from the Lord Jesus, to declare the gracious gospel of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the reign [*of God*], will see my face no more. 26 Wherefore I declare to you this day, that I *am* pure from the blood of all *men;* 27 for I have kept nothing back, but have declared to you the whole counsel of God.

28 "Take heed therefore to yourselves, and to all the flock; among whom the holy spirit hath made you overseers, to feed the church of the Lord, which he hath purchased with his own blood. 29 [*For*] I know [*this*], that after my departure, grievous wolves will enter in among you, not sparing the flock. 30 From among your own selves also, will men arise, speaking perverse things, to draw away disciples after them. 31 Watch therefore, and remember, that for three years, night and day, I ceased not to admonish every one with tears.

32 "And now, [brethren,] I commend you to God, and to the word of his favour, which is able to edify you, and to give you an inheritance among all those that are sanctified. 33 I have coveted no one's silver, nor gold, nor apparel. 34 Ye yourselves know that these hands have ministered to my necessities, and to those who were with me. 35 I have shown you in all things, that *by* so labouring ye ought to assist the infirm, and to remember the words of the Lord Jesus, that he said, 'It is more happy to give than to receive.'"

36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept much, and fell on Paul's neck, and kissed him; 38 sorrowing most for the words which he had spoken, that they were to see his face no more. And they conducted him on his way to the ship.

CH. XXI. 1 AND it came to pass that, after we had separated ourselves from them, and had sailed, we came with a straight course to Coos, and the *day* following to Rhodes, and thence to Patara. 2 And having found a ship sailing over to Phenicia, we went on board, and loosed. 3 Now having discovered Cyprus, and passed by it on the left hand, we sailed into Syria, and land-

ed at Tyre; for there the ship was to unload her burden. 4 And having met with disciples we remained there seven days: and these said to Paul by the spirit, that he should not go up to Jerusalem. 5 And when we had completed those days, we went out and departed, and they all conducted us on our way, with *their* wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed. 6 And taking leave of one another, we went into the ship; and they returned home.

7 And having finished *our* course, from Tyre we came to Ptolemais, and saluted the brethren, and remained with them one day: 8 and on the morrow we departed, and came to Cæsarea; and we entered into the house of Philip the Evangelist, who was *one* of the seven *deacons*, and remained with him. 9 And this *man* had four daughters, virgins, who prophesied.

10 And as we continued *there* many days, a certain prophet, named Agabus, came down from Judea: 11 and coming to us, he took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the holy spirit: 'So the Jews at Jerusalem will bind the man who owneth this girdle, and will deliver *him* into the hands of the gentiles.'" 12 And having heard these things, both we, and those of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, "What mean ye by weeping and breaking my heart? for I am ready not only to be bound, but also to die, at Jerusalem, for the name of the Lord Jesus." 14 And as he would not be persuaded, we ceased; saying, "The will of the Lord be done."

15 And after those days we took our baggage and went up to Jerusalem. 16 Some disciples also of Cæsarea went with us; bringing with them one Mnason of Cyprus, an early disciple, with whom we might lodge."

17 And on our coming to Jerusalem, the brethren received us gladly. 18 And the *day* following, Paul went in with us to James; and all the elders were present. 19 And having greeted them, he declared particularly what things God had wrought among the gentiles through his ministry: 20 *for which*, having heard, they glorified God, and said to him, "Thou seest, brother, how many thousands of Jews there are who believe; and they are all zealous of the law. 21 And they have been informed concerning thee, that thou teachest [all] the Jews who are among the gentiles, to forsake Moses; saying that they ought not to circumcise *their* children; nor walk according to *our* customs. 22 What therefore should be done? The multitude must needs assemble: for they will hear that thou art come. 23 Do therefore what we say to thee: We have four men who have a vow on them:

24 take these and purify thyself with them, and be at expense for them, that they may shave *their* heads, and all may know that those things of which they were informed concerning thee are nothing, but *that* thou thyself also walkest in the observance of the law. 25 But concerning the gentiles who believe, we have *already* written and determined, [*that they observe no such thing; but*] that they only keep themselves from what is offered to idols, and from blood, [and from *things* strangled,] and from fornication."* 26 Then Paul took the men, and the next day purified himself, with them, and entered into the temple, announcing the full term of the days of purification; even to the time when an offering was to be made for every one of them.

27 But as the seven days were to be completed, the Jews from Asia, having seen him in the temple, threw all the multitude into confusion, and laid hands on him, 28 crying out, "Men of Israel, help. This is the man, who teacheth all *men*, every where, against the people, and the law, and this place: and, further, hath brought Greeks also into the temple; and hath polluted this holy place." 29 (For they had before seen with him, in the city Trophimus, an Ephesian, whom they supposed Paul had brought into the temple.) 30 And all the city was moved, and the people ran together; and they seized Paul, and dragged him out of the temple: and immediately the doors were shut. 31 And as they sought to kill him, a report came to the commander of the band, that all Jerusalem was in confusion: 32 who immediately took soldiers, and centurions, and ran down to them: now seeing the commander, and the soldiers, they ceased from beating Paul. 33 Then the commander coming near, seized him, and ordered *him* to be bound with two chains; and inquired who he was, and what he had done. 34 And as some among the multitude cried one thing, and some another, and he could not ascertain the truth, because of the tumult, he ordered him to be brought into the castle. 35 And when he came upon the steps, it happened that he was carried by the soldiers, in consequence of the violence of the people; 36 for the multitude of the people followed, crying out, "Away with him."

37 And as Paul was about to be taken into the castle, he said to the commander, "May I speak to thee?" Who said, "Understandest thou Greek? 38 Art thou not that Egyptian, who before these days raised an insurrection, and led out into the desert four thousand men who were assassins?" 39 But Paul said, "I am a Jew of Tarsus, *a city* of Cilicia; a citizen of no mean city: and I

* See chap. xv. 20. note.

beseech thee, permit me to speak to the people." 40 And *the commander* permitting him, Paul stood on the steps, and beckoned with *his* hand to the people. And a great silence taking place, he addressed *them* in the Hebrew dialect, saying,

CH. XXII. 1 "MEN, brethren, and fathers, hear my defence *which I make* to you." 2 (And when they heard him speak to them in the Hebrew dialect, they kept the greater silence: whereupon he said,) 3 "I am a Jew, born in Tarsus, *a city* of Cilicia, but brought up in this city, being instructed at the feet of Gamaliel, according to the exactness of the law of our fathers, *and* being a zealous worshipper of God, as ye all are this day. 4 And I persecuted this way unto death, binding and delivering into prisons both men and women. 5 As the high-priest also can bear me witness, and the whole body of the elders: from whom I received letters also to the brethren, and went to Damascus, to bring bound to Jerusalem those also that were there, that they might be punished. 6 But it came to pass that, as I journeyed, and came near to Damascus, about noon, a great light from heaven suddenly shone round about me. 7 And I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why persecutest thou me?' 8 And I answered, 'Who art thou, Sir?' And he said to me, 'I am Jesus of Nazareth, whom thou persecutest.' 9 And those that were with me saw indeed the light, [*and were afraid;*] but heard not the words of him who spake to me. 10 Then I said, 'What shall I do, Sir?' And the Lord said to me, 'Arise, and go into Damascus; and there it shall be told thee of all that is appointed for thee to do.' 11 And as I could not see, because of the glory of that light, I came into Damascus, led by the hand of those that were with me.

12 "And one Ananias, a religious man, according to the law, having a good report from all the Jews who dwelt *there*, 13 came to me, and stood, and said to me, 'Brother Saul, look up.' And, at that very moment, I looked upon him. 14 Then he said, 'The God of our fathers hath appointed thee to know his will, and to see that Righteous One, and to hear the words of his mouth; 15 for thou shalt be his witness to all men, of what thou hast seen and heard. 16 And now, why delayest thou? arise, and be baptized, and wash away thy sins, taking upon thyself his name.' 17 And it came to pass when I returned to Jerusalem, and while I was praying in the temple, that I was in a trance: 18 and saw him saying to me, 'Make haste, and go quickly out of Jerusalem: for they will not receive thy testimony concerning me.' 19 Then I said, 'Lord, they know that I imprisoned, and beat in every synagogue, those who believed on thee. 20 And when

the blood of thy witness [Stephen] was shed, I also stood by, and consented, and kept the mantles of those who killed him.' 21 Then he said to me, 'Depart; for I will send thee hence far off to the gentiles.' "

22 And they gave him a hearing till *he advanced* these words, and *then* they lifted up their voices, saying, "Away with such an one from the earth: for it is not fit that he should live." 23 And as they cried out, and cast off *their* mantles, and threw dust into the air; 24 the commander ordered that he should be taken into the castle, and bade that he should be examined by scourging; that he might know for what cause they cried so against him. 25 And as they prepared him for the scourge, Paul said to a centurion who stood by, "Is it lawful for you to scourge one who is a Roman *citizen*, and uncondemned?" 26 And the centurion hearing *this*, went and told the commander, saying, "What art thou about to do? for this man is a Roman *citizen*." 27 Then the commander came near, and said to him, "Tell me, Art thou a Roman *citizen?*" And he said, "Yes." 28 And the commander answered, "With a great sum I obtained this citizenship." And Paul said, "But I was *free*-born." 29 Then those who were about to examine him *by scourging*, immediately left him: and the commander also was afraid when he knew that he was a Roman *citizen*, and that he had bound him.

30 And on the morrow, desiring to know the truth, wherefore he was accused by the Jews, he loosed him *from his chains*, and commanded the chief-priests, and all the council to assemble, and brought Paul down, and set him before them.

Ch. XXIII. 1 And when Paul had earnestly looked on the council, he said, "Men, brethren, I have always conducted myself with a good conscience before God, *even* to this day." 2 And the high-priest Ananias commanded those who stood by him, to smite him on the mouth. 3 Then Paul said to him, "God will smite thee, *thou* whited wall: for sittest thou to judge me according to the law, and yet commandest me to be smitten contrary to the law? 4 And those who stood by, said, "Revilest thou God's high-priest?" 5 Then Paul said, "I knew not, brethren, that he was the high-priest: for it is written, 'Thou shalt not speak evil of the ruler of thy people.'" 6 And when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Men, brethren, I am a Pharisee, the son of a Pharisee: concerning the hope, and the resurrection of the dead I am *now* condemned."

7 And having said this, a dissension arose between the Pharisees and the Sadducees: and the multitude was divided. 8

For the Sadducees say that there is no resurrection, nor angel nor spirit; but the Pharisees confess both. 9 And there was a great cry: and the scribes *who were* on the part of the Pharisees arose and strove, saying, "We find no evil in this man: but if a spirit or an angel have spoken to him, *it is well.*" 10 And there being a great disturbance, the commander feared lest Paul would be torn in pieces by them; and commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, "Take courage, for as thou hast testified the things concerning me, at Jerusalem, so also must thou testify at Rome."

12 And when it was day, the Jews combined together, and bound themselves under a curse, saying, that they would neither eat nor drink until they had killed Paul. 13 And there were more than forty who had made this conspiracy. 14 And they came near to the chief-priests and the elders, and said, "We have bound ourselves under a great curse, that we will taste nothing until we have killed Paul. 15 Now therefore ye, and the council, signify to the commander, that he bring him down to you, as if ye would inquire more exactly *into* the things concerning him: and we, before he come near *you*, will be ready to destroy him."

16 And the son of Paul's sister hearing of their lying in wait, went and entered into the castle, and told Paul. 17 Then Paul, having called one of the centurions to him, said, "Bring this young man to the commander: for he hath something to tell him." 18 So *the centurion* took him, and brought him to the commander, and said, "Paul, the prisoner, called me to him, and desired me to bring this young man to thee, who hath something to say to thee." 19 Then the commander took him by the hand, and went aside *with him*, privately, and asked *him*, "What is it, thou hast to tell me?" 20 And he said, "The Jews have agreed to desire thee, that thou wouldst bring down Paul tomorrow into the council, as if they would more exactly inquire something concerning him. 21 But do not thou yield to them: for more than forty men of them lie in wait for him, who have bound themselves under a curse, that they will neither eat nor drink until they have destroyed him: and they are now ready, looking for a promise from thee." 22 So the commander let the young man depart, and charged *him*, "*Take care* to inform no one that thou hast declared these things to me."

23 Then, having called to him two centurions, he said, "Make ready two hundred soldiers to go to Cæsarea, and seventy horsemen, and two hundred spearmen, at the third

hour of the night: 24 and provide *them* beasts, that they may set Paul on *one of them*, and convey him safe to Felix the governor."

25 And he wrote a letter after this manner: 26 "Claudius Lysias, to the most excellent governor Felix, *sendeth* greeting. 27 This man, having been seized by the Jews, was about to be destroyed by them, when I came up with the soldiers, and rescued [him]. Having understood that he was a Roman *citizen*, 28 and desiring to know the cause why they accused him, I brought him down into their council: 29 whom I perceived to be accused concerning questions of their law; but to have no accusation worthy of death, nor of bonds. 30 And when it was discovered to me that the Jews were about to lie in wait for the man, I sent *him* straightway to thee, and commanded his accusers also to say, before thee, what *they had* against him. [Farewel.]"

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris: 32 and on the morrow they returned to the castle, leaving the horsemen to go with him: 33 who, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. 34 And when *the governor* had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia, 35 "I will hear thee fully," said he, "when thine accusers also are come." And *the governor* commanded him to be kept in Herod's judgment-hall.

Ch. XXIV. 1 And after five days, Ananias the high-priest went down *to Cæsarea*, with the elders, and *with* a certain orator, *named* Tertullus; and these brought an accusation, before the governor, against Paul. 2 And when he was called, Tertullus began to accuse *him*, saying, "Since through thee we enjoy great quietness; and good deeds are done to this nation, by thy prudence, always, and in all places; 3 we accept *them*, most excellent Felix, with all thankfulness. 4 But that I may not any longer detain thee, I beseech thee to hear us, of thy goodness, a few words. 5 For we have found this man to be a pest, and a mover of sedition, among all the Jews, throughout the whole empire, and a ring-leader of the sect of the Nazarenes: 6 who hath also attempted to profane the temple: and whom we seized, [*and wished to judge according to our law: 7 but the commander Lysias came upon us, and with great violence, took* him *away out of our hands*, 8 *having commanded his accusers to come to thee:*] and by examining him, thou thyself mayest gain knowledge of all those things whereof we accuse him." 9 And the Jews also assented, saying that these things were so. 10 Then Paul, the governor having beckoned to him to speak, answered, "Since I understand that thou hast been

for many years a judge to this nation, I the more cheerfully make my defence: 11 it being in thy power to know that there are but twelve days since I came up to worship at Jerusalem: 12 and *that the Jews* neither found me in the temple disputing with any one; nor raising sedition among the people, either in the synagogues, or in the city: 13 nor can they prove the things of which they now accuse me.

14 "But this I confess to thee, that after the way which they call a sect, so I worship the God of our fathers; believing all things which are written in the law and in the prophets: 15 *and* having hope towards God, which they themselves also admit, that there will be a resurrection [*of the dead*], both of *the* righteous and unrighteous. 16 And in this I exercise myself, to have always a conscience void of offence before God and men.

17 "Now, after many years, I came to bring alms to my nation, and offerings. 18 At which time, certain Jews from Asia found me purified in the temple; *but* not with a multitude, nor with tumult: 19 who ought to have been here before thee, and to have accused *me*, if they had any thing against me. 20 Or let these themselves say what crime they found in me, while I stood before the council; 21 unless *it be* for this one declaration, which I proclaimed standing among them, 'Concerning the resurrection of the dead I am condemned by you this day.'"

22 Then Felix, having obtained a more correct knowledge of the way, putting them off, said, "When Lysias the commander shall come down, I will determine your matter." 23 [*And*] he gave orders to a centurion to take him into custody, and to let *him* have liberty, and that he should forbid none of *his* acquaintance to minister [*or come*] to him.

24 And after some days, Felix came, with his wife Drusilla, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ. 25 And as he discoursed of justice, and temperance, and the coming judgment, Felix, being terrified, said, "Go for the present; and, when I have a convenient time, I will send for thee." 26 Hoping also, at the same time, that money would have been given him by Paul, [*in order that he might loose him:*] for which cause, he sent for him the oftener, and conversed with him. 27 But after two years Porcius Festus succeeded Felix; and Felix, wishing to gratify the Jews, left Paul bound.

Ch. XXV. 1 Festus, therefore, having come into the province, after three days, went up from Cæsarea to Jerusalem. 2 Then the high-priest, and the chief of the Jews, brought an accusation before him against Paul, and besought him, 3 desiring a favour against him, that *he* would send for him to Jerusalem; purposing to lie in wait,

that they might destroy him on the way. 4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would shortly go *there*. 5 "Therefore," said he, "let those of you who are able *to bring any charge*, go down with *me*, and accuse the man, if there be any thing *criminal* in *him*." 6 And having tarried among them not more than eight or ten days, he went down to Cæsarea; and the next day sat on the judgment-seat, and commanded Paul to be brought. 7 And when he appeared, the Jews who had come down from Jerusalem stood round about, and brought many and heavy accusations [*against Paul*], which they could not prove; 8 while he made his defence, *saying*, "Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended *in* any thing." 9 But Festus, wishing to gratify the Jews, in answer to Paul, said, "Art thou willing to go up to Jerusalem, and there to be judged of these things before me?" 10 Then Paul said, "I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews I have done no wrong, as thou also very well knowest. 11 For if I have done wrong, or have committed any thing worthy of death, I refuse not to die: but if there be nothing *true* of the things whereof these accuse me, no one should give me up to gratify them. I appeal to Cæsar." 12 Then Festus, having conferred with the council, answered, "Hast thou appealed to Cæsar? to Cæsar thou shalt go."

13 And after some days, king Agrippa and Bernicè came to Cæsarea to salute Festus. 14 And as they continued there many days, Festus related Paul's case to the king, saying, "There is a certain man left a prisoner by Felix: 15 concerning whom, when I was at Jerusalem, the chief-priests and the elders of the Jews laid an information, desiring judgment against him. 16 To whom I answered, that it is not the custom of the Romans to give up any man *to death*, before he who is accused has *his* accusers face to face, and has opportunity to make his defence concerning the crime laid to his charge. 17 When therefore they had come hither, without making any delay, I sat on the judgment-seat the day after, and commanded the man to be brought: 18 against whom when *his* accusers stood up, they brought no accusation of such things as I supposed: 19 but had against him some questions about their own religion, and about one Jesus who died, *but* whom Paul affirmed to be alive. 20 And because I was doubtful about an inquiry into such matters, I asked him whether he was willing to go to Jerusalem, and there to be judged about these things. 21 But Paul having appealed, that it might be reserved to the determination of the Emperor, I commanded him to be kept *in*

custody till I could send him to Cæsar." 22 Then Agrippa said to Festus, "I myself also desire to hear the man." "To-morrow," said he, "thou shalt hear him."

23 On the morrow therefore, when Agrippa was come, and Bernicè, with great pomp, and they had entered into the place of hearing, together with the commanders and principal men of the city; at the command of Festus, Paul was brought. 24 Then Festus said, "King Agrippa, and all that are here present with us, ye see this man, concerning whom all the multitude of the Jews have applied to me, both at Jerusalem, and here *also*, crying out that he ought not to live any longer. 25 But I having found that he had committed nothing worthy of death, and he himself having appealed to the Emperor, I have determined to send [*him*]. 26 Concerning whom I have nothing certain to write to *our* Master. Wherefore I have brought him forth before you, and especially, before thee, king Agrippa, that, after examination, I may have something to write. 27 For it seemeth to me unreasonable to send a prisoner, and not to signify also the charges *made* against him."

Ch. XXVI. 1 Upon this Agrippa said to Paul, "Thou art permitted to speak for thyself." Then Paul stretching forth *his* hand, made his defence:

2 "I think myself happy, king Agrippa, that I shall make my defence this day before thee, concerning all the things of which I am accused by the Jews: 3 because thou very well knowest all the customs and questions which *are* among the Jews. Wherefore I beseech [*thee*] to hear me patiently.

4 "All the Jews know my manner of life from my youth, which was passed from the beginning among mine own nation at Jerusalem: 5 and these have knowledge of me from the first, (if they be willing to testify,) that according to the strictest sect of our religion, I lived a Pharisee. 6 And now I stand and am condemned for the hope of the promise, which God made to our fathers: 7 and which our twelve tribes, by their continual services night and day, hope to obtain: for which hope, O king [*Agrippa*], I am accused by the Jews. 8 What? is it esteemed among you a thing incredible, that God should raise the dead?

9 "I indeed thought within myself, that I ought to do many things contrary to the name of Jesus of Nazareth: 10 which I also did, in Jerusalem: and many of the saints I shut up in prisons, having received authority from the chief-priests; and, when they were put to death, I gave *my* vote against *them:* 11 and I punished them often in every synagogue, and compelled *them* to blaspheme; and, being exceedingly mad against them, I persecuted *them*, even to foreign cities. 12 At which time [*also*,] as I was going to Damascus,

with authority and commission [from] the chief-priests, 13 at mid-day, O king, I saw on the way a light from heaven, above the brightness of the sun; which shone round about me and those who journeyed with me. 14 And having all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew dialect, 'Saul, Saul, why persecutest thou me? *It is* hard for thee to kick against the goads.' 15 And I said, 'Who art thou, Sir?' And he said, 'I am Jesus, whom thou persecutest. 16 But rise, and stand on thy feet: for I have appeared to thee for this purpose, to appoint thee a minister and a witness both of these things which thou hast seen, and of those in which I will appear to thee; 17 delivering thee from the people;* and *from* the gentiles, to whom I now send thee, 18 to open their eyes, that they may turn from darkness to light, and *from* the power of the adversary to God; that they may receive forgiveness of sins, and inheritance among those that are sanctified, through faith in me.'

19 "Wherefore, king Agrippa, I was not disobedient to the heavenly vision: 20 but declared, first to those in Damascus, and in Jerusalem, and throughout all the country of Judea, and *then* to the gentiles, that they should reform and turn to God, doing works worthy of reformation. 21 For these causes, the Jews seized me in the temple, and attempted to kill *me*.

22 "Having therefore obtained help from God, to this day, I continue witnessing both to small and great, saying no other things than those which both the prophets and Moses spake of, as about to come: 23 that Christ should suffer; *and* that he, being the first who rose from the dead, should announce light to the people* and to the gentiles."

24 And as he was thus making his defence, Festus said with a loud voice, "Paul, thou art mad: much learning has driven thee to madness." 25 Then he said, "I am not mad, most excellent Festus; but utter the words of truth and of a sound mind. 26 For the king knoweth concerning these things, before whom I even speak freely. For I am persuaded that none of these things are hidden from him: for this was not done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest." 28 Then Agrippa [*said*] to Paul, "Thou almost persuadest me to be a Christian." 29 And Paul [*said*,] "I would to God, that not thou only, but all likewise who hear me this day, were almost, and even altogether, such as I am, except these bonds."

30 THEN the king, and the governor, and Bernicè also, and those who sat with them, rose up; 31 and having gone aside, they spake among themselves,

* i. e. the Jews.

saying, "This man hath done nothing worthy of death, or of bonds." 32 And Agrippa said to Festus, "This man might have been set at liberty, if he had not appealed to Cæsar."

CH. XXVII. 1 NOW when it was determined that we should sail to Italy, Paul and some other prisoners were delivered to a centurion of the Augustan band, named Julius. 2 Then we entered into a ship of Adramyttium, and loosed, meaning to sail by the coasts of Asia; Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next *day*, we arrived at Sidon. And Julius treated Paul humanely, and gave *him* liberty to go to his friends, to be taken care of. 4 And having loosed *from* thence, we sailed under Cyprus, because the winds were contrary. 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. 6 And there the centurion found a ship of Alexandria sailing into Italy; and put us therein.

7 And, having sailed slowly for many days, and scarcely come over-against Cnidus, the wind not suffering us, we sailed under Crete, over-against Salmonè: 8 and, hardly passing by it, we came to a place which is called the Fair havens; near which was the city *of* Laséa.

9 Now when much time had been spent, and sailing was already become dangerous, (for it was now after the *Jewish* fast,)* Paul, gave them warning, 10 saying, "Sirs, I perceive that this voyage will be with harm and much damage, not only to the lading and the ship, but to our lives also." 11 However, the centurion believed the pilot, and the owner of the ship, more than the things spoken by Paul. 12 And because the haven was not commodious to winter in, the greater part advised to loose *from* thence also, if by any means they might reach Phenicè, *and* winter *there: which is* a haven of Crete, lying towards the southwest and west. 13 And when the south wind blew softly, supposing that they should obtain *their* purpose, they weighed anchor, and passed close by Crete. 14 But, not long after, a tempestuous wind, called Euroclydon, beat against *the island.*

15 And the ship being borne away, and not able to face the wind, we gave *her* up, and were driven. 16 And having run under a certain small island, called Clauda, we were scarcely able to be masters of the boat: 17 which, when *the sailors* had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, they struck sail, and thus were driven. 18 And, we being exceedingly tossed by a tempest, the next *day* they lightened the ship: 19 and the third *day* we cast out, with our own hands, the

* "About the 25th of September." Thomson.

tackling of the ship. 20 And when neither sun nor stars appeared for many days, and no small tempest lay on *us*, all hope that we should be preserved* was thenceforth taken away.

21 But, after long abstinence, Paul, standing in the midst of them, said, "Sirs, ye should have hearkened to me, and not have loosed from Crete, but have prevented this harm and damage. 22 And now I exhort you to be of good courage: for there will be no loss of life among you, but only of the ship. 23 For there stood by me this night an angel of that God, whose I am, and whom I serve, saying, 24 'Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath graciously given thee all who sail with thee.' 25 Wherefore, sirs, be of good courage: for I believe God, that it will be as it hath been told me. 26 However, we must be cast upon a certain island."

27 But when the fourteenth night was come, as we were driven up and down, in the Adriatic *sea*, about midnight, the sailors thought that they drew near to some country; 28 and sounded, and found *it* twenty fathoms: and, when they had gone a little further, they sounded again, and found *it* fifteen fathoms. 29 Then fearing lest we should fall upon rocks, they cast four anchors out of the stern, and wished for day. 30 But the sailors endeavouring to escape out of the ship, let down the boat into the sea, under pretence that they were about to cast anchors out of the foreship, 31 *when* Paul said to the centurion and to the soldiers, "Unless these remain in the ship, ye cannot be preserved."† 32 Then the soldiers cut off the ropes of the boat, and let her go off.

33 And, while the day was coming on, Paul besought them all to partake of food; saying, "To-day is the fourteenth day *of the storm*, during which we have waited, and continued fasting, having taken nothing. 34 Wherefore I exhort you to partake of food: for this concerns your safety: for a hair shall not fall from the head of any among you." 35 And, having thus spoken, he took bread, *and* gave thanks to God before them all; and, having broken it, he began to eat. 36 Then they were all of good courage; and they also took food. 37 Now all of us in the ship were two hundred and seventy-six persons. 38 And being satisfied with food, they lightened the ship, and threw the corn into the sea.

39 And when it was day, they knew not the land: but they observed a certain creek, with an even shore, into which they were determined, if it were possible, to thrust the

* Gr. του σωζεσθαι ημας *that we should be saved;* though it evidently refers here, to nothing more than the preservation of their temporal lives.

† Gr. σωθηναι *saved;* see ver. 20.

ship. 40 And having taken up the anchors, they committed *the ship* to the sea, and loosed the bands of the rudders, and hoisted up the mainsail to the wind, and made towards shore. 41 And having reached a place which had the sea on both sides, they ran the ship on ground; and the fore part stuck fast, and remained immoveable, but the hinder part was broken by the violence of the waves. 42 Now the advice of the soldiers was, to kill the prisoners; lest any of them should swim out, and escape. 43 But the centurion, wishing to preserve Paul, kept them from *their* purpose, and commanded those who could swim to cast *themselves into the sea*, and get first upon the land: 44 and *that* the rest *should save themselves*, some on boards, and some on things belonging to the ship: and thus it came to pass that they all escaped safe to land.

CH. XXVIII. 1 AND when they had escaped safe, they then knew that the island was called Melita.* 2 And the barbarians showed us no common humanity: for they kindled a fire, and brought us all to it, on account of the present rain, and of the cold.

3 And Paul, having gathered a bundle of sticks, and laid them on the fire, a viper came out of the heat, and fastened on his hand. 4 And when the barbarians saw the serpent hanging on his hand, they said amongst themselves, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance hath not permitted to live." 5 But he shook off the serpent into the fire, and suffered no harm. 6 However, they expected he would have swollen, or fallen down dead suddenly: but expecting a great while, and seeing no harm befal him, they changed their minds, and said he was a god.

7 Now in the neighbourhood of that place, were possessions of the chief man of the island, whose name was Publius; who received us, and entertained us kindly three days. 8 Now it happened that the father of Publius lay sick of a fever, and of a flux: to whom Paul entered in, and prayed, and put his hands on him, and cured him. 9 So when this was done, others also, who had diseases in the island, came and were cured: 10 who also bestowed on us many gifts; and, when we departed, laded *the ship* with such things as were necessary.

11 AND, after three months, we departed in a ship of Alexandria, which had wintered in the island; whose sign was Castor and Pollux.† 12 And having landed at Syracuse, we remained *there* three days. 13 *From* thence we coasted round, and came to Rhegium: and after one day the south wind blew, and we came the second day to Puteoli: 14 where we

* Now called Malta.

† Gr. Διοσκουροις *Children of Jupiter.*

found brethren, and were desired to remain with them seven days: and then we went toward Rome. 15 And the brethren having heard concerning us, came out as far as Appii forum,* and the Three taverns,* to meet us: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome [the centurion delivered the prisoners to the captain of the guard, but] Paul was suffered to remain apart, with the soldier who kept him. 17 And it came to pass, after three days, that *Paul* called the chief of the Jews together. And on their being assembled, he said to them, "Men, brethren, though I have committed nothing against *my* people, nor the customs of our fathers, yet I was delivered a prisoner, from Jerusalem, into the hands of the Romans: 18 who, when they had examined me, would have released me, since there was no cause of death in me. 19 But when the Jews spake against *this*, I was compelled to appeal to Cæsar; not as having aught to accuse my nation of. 20 On this account therefore I have called for you, that I might see *you*, and speak with *you*: because, for the hope of Israel I am bound with this chain." 21 Then they said to him, "We have neither received letters from Judea concerning thee, nor hath any one of *our* brethren, who came *hither* related or spoken any thing bad of thee. 22 But we desire to hear from thee what thou thinkest: for, as to this sect, we know that every where it is spoken against."

23 And having appointed him a day, many came to him into his lodging: to whom he explained and gave testimony to the kingdom of God, using persuasion to them [*about the things*] concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. 24 And some believed the things which were spoken, and some disbelieved.

25 So, not agreeing amongst themselves, they broke up, Paul having said one word, "Well spake the holy spirit to our fathers by the prophet Isaiah, 26 saying, 'Go to this people, and say, Hearing ye will hear, and will not understand; and seeing ye will see, and will not perceive. 27 For the heart of this people is become gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.' 28 Be it known therefore to you, that the salvation of God is sent to the gentiles; who will hearken also *to it*." 29 [*And on his saying these words the Jews departed, and had great disputing amongst themselves.*]

* "Two villages on the road, the first about fifty miles from Rome, and the other about thirty." Thomson.

30 AND he dwelt two whole years in his own hired house, and received all who came to him; 31 preaching the reign of God, and teaching those things which concern the Lord Jesus Christ, with all freedom of speech, undisturbed.

THE EPISTLE OF PAUL TO THE ROMANS.

CHAP. I.

1 PAUL, a servant of Jesus Christ, called *to be* an apostle, separated to the gospel of God, 2 (which he had promised before, by his prophets, in the holy scriptures,) 3 concerning his Son, who was born of the seed of David, according to the flesh, 4 *but* proved *to be* the Son of God by power, according to the holy spirit, through *his* resurrection from the dead;* *the gospel, I say, concerning* Jesus Christ, our Lord; 5 (by whom we have received the favour of an apostleship, for *preaching* obedience to the faith, among all the nations, for the sake of *spreading* his name; 6 among which *nations* are ye also, *the* called of Jesus Christ;) 7 to all *the* beloved of God, *and* called *to be* saints,† who are in Rome: favour *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

8 First, I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve, with my spirit, in the gospel of his Son, that, without ceasing, I make mention of you; 10 always requesting in my prayers, that by some means, now at length, by

* "The apostle could not mean by this phraseology, and the antithesis which he here uses to assert or countenance the strange and unintelligible notion of two natures in Christ; one the, human nature, by which he was the descendant of David; the other a divine nature, by which he was the Son of God. The sense of the passage is plainly this; that Christ by natural descent was of the posterity of David; but that in a figurative sense, by designation of the holy spirit at his baptism, he was the son of God, or the promised Messiah; which was further proved by the extraordinary exertion of divine energy in raising him from the dead. See Mr. Lindsey's Second Address to the Students of the Two Universities, p. 276. Christ is called the *Son of God* for two reasons: First, because this title is equivalent to that of Messiah, and was so understood by the Jews, John i. 50. Thou art the son of God, thou art the king of Israel. Compare Mark i. 1; Luke iv. 41; xxii. 67, 70. Secondly, he is called a son of God, as having been raised from the dead to an immortal life. In this sense Christ is called the *first born*, having been the first human being who was put into possession of this glorious inheritance. Col. i. 15, 18; Heb. i. 6; Rev. i. 5. All believers, as heirs of the same inheritance, are also sons of God; John i. 12; Rom. viii. 14—17; 1 John iii. 2. Hence they are said to be *brethren of Christ*, and *co-heirs* with him and he *is the first-born among many brethren*. Rom. viii. 29. These are the only senses in which the title *Son of God*, is applied to Christ in the genuine apostolical writings." Im. Ver. note.

† "That this term comprehends the whole body of Christians, appears from Acts xxvi. 10; Rom. xii. 13; 1 Cor. vi. 1; Eph. iii. 8; Heb. iii. 1; 1 Pet. ii. 5, 9; and from many other places. All christians were thus called, because they were dedicated to God: 1 Cor. vii. 14: and because they professed a religion which tended to make them holy. 1 Cor. vi. 11." Newcome. Gr *ἁγιοις holy* or *the holy*.

the will of God, I may have a prosperous journey, so as to come to you. 11 For I long to see you, that I may impart to you some spiritual gift, that ye may be established: 12 which is, that I may be jointly comforted among you through our mutual faith, *the faith* of both you and me.

13 But I would not have you ignorant, brethren, that I have often purposed to come to you, (but have been hitherto hindered) that I might have some fruit among you also, even as among the other nations. 14 I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise. 15 So *then*, as much as lieth in me, I am ready to preach the gospel to you also who are in Rome. 16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one who believeth; to the Jew first, and also to the Greek. 17 For thereby God's *method of* justification* from faith to faith is revealed; as it is written, "Now the just, through faith, shall live."

18 For the anger of God is revealed from heaven, against all ungodliness and unrighteousness of men, who conceal the truth in unrighteousness: 19 for what may be known of God, is manifest among them; for God hath manifested *it* to them; 20 for, from the creation of the world, the invisible things of Him are clearly perceived, being understood by the things which are made; *even* his eternal power and providence: † so that they are inexcusable, 21 because, when they knew God, they glorified him not as God, nor gave *him* thanks; but became vain in their reasonings, and their inconsiderate heart was darkened: 22 professing to be wise, they became fools, 23 and changed the glory of the incorruptible God into an image made like to corruptible man, and *to* birds, and four-footed beasts, and creeping things.

24 Wherefore God [*also*] gave them up to uncleanness, through the desires of their hearts, that their bodies should be dishonoured amongst themselves; 25 who changed the truth concerning God into a lie, and worshipped, and served the creature rather than the Creator, who is blessed to the ages. Amen. 26 For this cause, God gave them up to vile passions: for even their women changed the natural use, into that which is against nature; 27 and in like manner, the men also, left the natural use of the women, and burned in their desire one towards another; men working unseemliness with men, and receiving amongst themselves the due recompense of their error. 28 And as they

* "The original word is often used by St. Paul for God's treating men as just or righteous; whether by admitting them into the outward privileges of the christian church here, or into his heavenly kingdom hereafter." Newcome.

† "See Mr. Lindsey's Second Address, p. 278. The expression, "godhead," used in the common version, and adopted by Newcome, is liable to be misunderstood." Im. Ver. note.

did not approve of retaining God in *their* knowledge, God gave them up to a reprobate mind, to do those things which were not fit: 29 being filled with all iniquity, maliciousness, covetousness, wickedness; full of envy, murder, strife, deceit, malignity; whisperers, 30 evil-speakers, haters of God; injurious, proud; boasters, inventors of evil things, disobedient to parents; 31 without consideration, covenant-breakers, without natural affection, [*implacable,*] without pity: 32 who though they knew the righteous ordinance of God, (that those who commit such things are worthy of death,) not only do them, but even have pleasure in those who do them.

CH. II. 1 WHEREFORE thou art inexcusable, O man, whosoever thou art, who judgest: for, wherein thou judgest another, thou condemnest thyself; for thou who judgest dost the same things. 2 But we know that the condemnation of God is according to truth, against those who do such things. 3 And thinkest thou this, O man, who judgest those who do such things, and *yet* dost them, that thou shalt escape the condemnation of God? 4 or despisest thou the riches of his kindness, and of *his* forbearance, and long-suffering; not knowing that the kindness of God leadeth thee to a reformation? 5 and, after thy perverseness and unrepenting heart, treasurest thou up to thyself anger against the day of anger, and the manifestation and righteous judgment of God? 6 who will render to every one according to his works: 7 to those who, by patient continuance in good works, seek for glory, and honour, and incorruption, aionian life: 8 but upon those who are contentious, and obey not the truth, but obey unrighteousness, *there shall be* wrath and anger, 9 tribulation and distress; *even* upon every soul of man who doth evil, of the Jew first, and also of the Greek; 10 but glory, and honour, and peace, to every one who doth good, to the Jew first, and also to the Greek.

11 For with God there is no respect of persons. 12 For as many as have sinned without law will also perish without law; and as many as have sinned under law will be judged by law; 13 (for not the hearers of the law *will be* just before God; but the doers of [*the*] law, they will be justified: 14 for when the gentiles, who have not a law, do, by nature, the things contained in the law, these, not having a law, are a law to themselves: 15 who show forth the works of the law, written in their hearts; their conscience witnessing with them, and their reasonings between themselves accusing or else excusing *each other*): 16 in the day when God will judge the secret things of men, by Jesus Christ, according to my gospel.

17 But if thou be called a Jew, and rest in [*the*] law, and glory in God, 18 and know *his* will, and discern the things that

are excellent, being instructed out of the law; 19 and be confident that thou thyself art a guide of the blind, a light to those who *are* in darkness, 20 an instructer of the unwise, a teacher of babes, having the form of knowledge and of the truth in the law; 21 thou who teachest another, teachest thou not thyself? thou who preachest that a man should not steal, dost thou steal? 22 thou who sayest, a man should not commit adultery, dost thou commit adultery? thou who abhorrest idols, dost thou commit sacrilege? 23 thou who gloriest in the law, through the breaking of the law dishonourest thou God? 24 (For "the name of God is evil spoken of among the gentiles, through you;" as it is written.)

25 For circumcision profiteth indeed, if thou keepest the law: but if thou art a transgressor of the law, thy circumcision becometh uncircumcision. 26 If therefore the uncircumcision keep the righteous ordinances of the law, shall not the uncircumcision of such be counted for circumcision? 27 and shall not the uncircumcision which by nature fulfilleth the law, condemn thee as a transgressor of law, *though a Jew* by the literal circumcision?

28 For he is not a Jew, who is one outwardly; nor is that circumcision, which is outward, in the flesh: 29 but he *is* a Jew, who is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not *according to* the letter: whose praise *is* not from men, but from God.

CH. III. 1 "WHAT advantage then hath the Jew? or what *is* the benefit of circumcision?" 2 "Much every way: but chiefly, because to *the Jews* were committed the oracles of God. 3 For what if some had not faith? shall their want of faith make the faithfulness of God without effect? 4 By no means: yea, let God be true, but every man a liar: as it is written; 'That thou mightest be justified in thy words, and mightest overcome when thou art judged.' 5 But if our unrighteousness enhance the righteousness of God"—"What shall we say? *Is* God unrighteous who inflicteth punishment? (I speak according to *the manner of* men.) 6 By no means: for then how shall God judge the world." 7 "For if the truth of God hath abounded to his glory, through my unfaithfulness, why am I still condemned as a sinner?" 8 "And *why say ye* not, (as it is slanderously spoken of us, and as some affirm we say,) 'Let us do evil, that good may come?' whose condemnation is just."

9 What then? do we excel *the gentiles?* No, surely: for we have before brought a charge against Jews and gentiles,* that they are all under sin: 10 as it is written, "There is none righteous, no, not one: 11 there is none [that] understandeth, there is none that seeketh after God. 12 They are all gone out

* Gr. Greeks.

of the way, they are altogether become worthless: there is none that doth good, no not even one. 13 Their throat *is like* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: 14 their mouth is full of cursing and bitterness: 15 their feet *are* swift to shed blood: 16 destruction and misery *are* in their ways; 17 and the way of peace they have not known: 18 there is no fear of God before their eyes." 19 Now we know that what things soever the law saith, it saith to those who are under the law: so that every mouth may be stopped, and all the world become subject to the judgment of God. 20 For by *the* works of law: no one can be justified in his sight: for through law is the knowledge of sin.

21 But now, God's *method* of justification, without a law, is manifested; being attested by the law and the prophets; 22 even God's *method of* justification through faith in Jesus Christ, unto all, [*and upon all,*] who believe: for there is no difference: 23 for all have sinned, and fall short of the glory of God; 24 being justified of free bounty, *even* by his favour, through the redemption which is by Christ Jesus; 25 whom God hath set forth *as* a mercy seat, [through faith,] in his own blood;* to show his *method of* justification, concerning the remission of past sins, through the forbearance of God; 26 to show his *method of* justification at this present time: that he might be just, when justifying him *who is* of the faith [of Jesus].

27 Where then is boasting? It is excluded. By what law? Of works? No: but by the law of faith. 28 For we conclude that man is justified through faith, without *the* works of law. 29 *Is God* the God of the Jews only? *is he* not of the gentiles also? Yes; of the gentiles also: 30 since there *is* one God, who will justify *those of the* circumcision by faith, and *those of the* uncircumcision through faith. 31 Do we then make void law through faith? By no means: yea, we establish law.

Ch. IV. 1 What *advantage* then, shall we say, Abraham, our father as to the flesh, found? 2 For if Abraham was justified by works he hath *whereof* to boast:" "but not before God. 3 For what saith

* "The words διὰ πίστεως *through faith;* are omitted in the Alexandrian and some other manuscripts, and they obscure the sense. The apostle represents Christ as a mercy-seat, consecrated by his own blood; upon which the goodness of God, as it were, takes its stand, and declares his gracious purposes and dispensations to mankind. See Locke; and Taylor's judicious note upon the text. The word ἱλαστηριον never signifies "propitiation," as it is translated in the common version; but it is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark upon which the Shechinah or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22; Numb. vii. 8, 9; Lev. xvii. 2; Heb. ix. 5. It must be evident to every unprejudiced person, that this beautiful allusion of the apostle, which is intended to represent Christ as the messenger of divine mercy, and the medium of divine communications to mankind, gives no countenance to the commonly received doctrine of atonement by vicarious suffering; though many lay great stress upon this text, misled by the common translation." Im. Ver. Note.

the scripture? 'Abraham believed God; and it was counted to him for righteousness.' 4 Now to him who worketh, the reward is not counted *a matter* of favour, but of debt. 5 But to him who worketh not, but believeth in Him who justifieth the ungodly, his faith is counted for righteousness. 6 As David also describeth the happiness of the man to whom God counted righteousness without works; 7 *saying*, 'Happy *are* they whose iniquities are forgiven, and whose sins are covered: 8 happy *is* the man to whom the Lord will not count sin.'"

9 *Cometh* this happiness then upon *those of* the circumcision *only*, or upon *those of* uncircumcision also? For we say that faith was counted to Abraham for righteousness. 10 How then was it counted? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness arising from the faith which *he had*, being *yet* uncircumcised; that he might be the father of all those who believe, *though* in a state of uncircumcision, that righteousness might be counted to them also; 12 and the father of circumcision to those who are not of *the* circumcision only, but also walk in the steps of that faith of our father Abraham, which *he had*, being *yet* uncircumcised. 13 Besides, not through *a righteousness* of law, the promise *was* to Abraham, or to his offspring, that he should be heir of the world, but through a righteousness of faith.

14 For if those who are under a law *be* heirs, faith is made void, and the promise is made of none effect; 15 because law produceth punishment: for where no law is, *there is* no transgression. 16 Therefore *righteousness is* from faith, that *it might be* through favour; so that the promise might be sure to all the offspring, not to that only *which* is of the law, but to that also *which is* of the faith of Abraham, who is the father of us all, 17 (as it is written, 'I have made thee a father of many nations,') in the sight of that God whom he believed, who giveth life to the dead, and calleth those things which are not, as though they were. 18 He, contrary to hope, believed with hope, so that he became *the* father of many nations; according to that which was spoken, 'Thus shall thine offspring be:' 19 and because he was not weak in faith; he considered [*not*] his own body now dead, when he was about an hundred years old, nor the deadness of Sarah's womb: 20 nor did he stagger at the promise of God, through unbelief; but was strong in faith, and gave glory to God; 21 and was fully persuaded, that what *God* had promised, he was also able to perform.

22 Wherefore *Abraham's faith* was counted to him for righteousness. 23 Yet it was

not written for his sake only, that it was counted to him; 24 but for the sake of us also, to whom *faith* will be *thus* counted, if we believe in him who raised up Jesus, our Lord, from the dead; 25 who was delivered up for our offences;* and was raised *from the dead* for our justification.

CH. V. 1 THEREFORE, having been *thus* justified,† by faith, *in this method of justification*, we have peace with God, through our Lord Jesus Christ; 2 through whom we have access also [by faith] into this favour, wherein we stand, and boast, in the hope of the glory of God. 3 (And not only *so*, but we boast also in afflictions; knowing that affliction worketh patience; 4 and patience, experience; and experience, hope. 5 And hope will not make *us* ashamed: for the love of God is shed abroad in our hearts, through the holy spirit which is given us.)

6 For though we were weak, still Christ died, in due season, for the ungodly. 7 For scarcely for a righteous man will any one die: (yet perhaps for a good man some would even dare to die:) 8 but God commended his love towards us, in that, while we were still sinners, Christ died for us. 9 Much more therefore, having been now justified in his blood,‡ we shall be saved from anger through him. 10 For if, when we were enemies, we were reconciled to God, through the death of his Son, much more, being *thus* reconciled, we shall be saved in his life. 11 And not only *so*, but we boast likewise in God, through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 FOR this *reason*, as through one man sin entered into the world, and death through sin; and thus [death] hath passed upon all men, inasmuch as all have sinned: 13 (for until the law, sin was in the world: but sin is not imputed, when there is no law: 14 nevertheless, death reigned from Adam to Moses, even over those who had [not] sinned after the likeness of Adam's transgression, who is a resemblance of him who was to come:) 15 yet the free gift likewise is not so, as *was* the offence; for if through the offence of one, the many died; much more, the favour of God, and the gift, *which is* through the favour of one man, Jesus Christ, hath abounded to the *so*, many.§ 16 Neither *is* the gift

* Christ was delivered up for our offences; not to bear the punishment of them, nor to appease the anger of God; but to abolish the dispensation by which men were condemned as *sinners*, and to introduce a new and better dispensation by which they should be justified and treated as *righteous*. Thus he rose for their justification. See Eph. ii. 14—16.

† It renders the sense here much more consistent by supposing the comma, in the Greek, to be placed after ουν, instead of being placed after πιστεως, which is here connected with ειρηνην *peace*. "Jesus was raised for our justification: therefore, being justified, we *now*, by faith *in this justification* have peace with God." It is well known that the apostles wrote without points, especially *commas*.

‡ This also refers to God's method of justification spoken of ch. i. 17; see above, ver. 1.

§ Οι πολλοι, *the many*, "the great body of mankind. See ver. 18, 19." Newcome.

as *it was* through one who sinned: for the judgment *was* of one *offence* to condemnation, but the free gift *is* of many offences to justification. 17 For if, *through* the offence of one, death reigned through one; much more, those who receive the abounding of favour and [of the gift] of justification, will reign in life through one, *even* Jesus Christ.

18 So then, as through the offence of one, *judgment came* upon all men to condemnation; so likewise, through the righteousness of one, *the free gift hath come* upon all men to justification of life. 19 For as through this disobedience of one the many were made sinners, so likewise through the obedience of one the many will be made righteous.* 20 Now the law entered in, privily, so that offences abounded. But where sin abounded, *the* favour *of God*, hath much more abounded: 21 that, as sin hath reigned in death, so favour likewise might reign, through justification, to aionian life, through Jesus Christ our Lord.

CH. VI. 1 WHAT shall we say then? shall we continue in sin, that *the* favour *of God* may abound? 2 By no means. How shall we, who have died to sin, live any longer in it? 3 Know ye not that as many of us as have been baptized into Jesus Christ, have been baptized into his death? 4 We were therefore buried with him, through baptism, into his death; that, as Christ was raised from the dead, by the glorious power of the Father, so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, certainly also we shall be *in the likeness of his* resurrection: 6 knowing this, that our old man hath been crucified with *him*, that the body of sin might be destroyed, that we should no longer be servants to sin. 7 For he who is dead, is freed† from sin.

8 Since then we have died with Christ, we believe that we shall also live with him: 9 knowing that Christ, having been raised from the dead, dieth no more; death hath no more dominion over him. 10 For in that he died, he died to sin once: but in that he liveth, he liveth to God. 11 In like manner, reckon ye yourselves also *to be* indeed dead to sin, but alive to God, in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that ye should obey it: 13 nor yield your members to sin, *as* instruments of unrighteousness;

* "Though the construction of this paragraph is intricate and obscure, nothing can be more obvious than this, that it is the apostle's intention to represent all mankind, without exception, as deriving greater benefit from the mission of Christ, than they suffered injury from the fall of Adam. The universality of the apostle's expressions is very remarkable. The same "many," who were made sinners through the disobedience of the one, are made righteous through the obedience of the other. If *all men* are condemned through the offence of one, the same *all* are justified through the righteousness of the other. These universal terms, so frequently repeated, and so variously diversified, cannot be reconciled to the limitation of the blessings of the gospel to the elect alone, or to a part only of the human race. Compare 1 Cor. xv. 22, 23. See Chauncy on Universal Salvation. Prop. iv. p. 22, etc." Im. Ver. note.

† Gr. justified.

but yield yourselves to God, as those who are alive from the dead, and *yield* your members to God, *as* instruments of righteousness. 14 For sin shall not have dominion over you: for ye are not under law, but under favour.

15 What then? shall we sin because we are not under law, but under favour? By no means. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are, whom ye obey; whether of sin [*unto death*], or of obedience unto justification? 17 But thanks *be* to God, that *though* ye were the servants of sin, yet ye have obeyed from the heart that form of doctrine to which ye were delivered over; 18 and, having been made free from sin, are become the servants of righteousness: 19 (I speak familiarly, because of the weakness of your flesh) for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; so now yield your members servants to righteousness, unto holiness.

20 For when ye were *the* servants of sin, ye were free with regard to righteousness. 21 What fruit therefore had ye at that time in the things of which ye are now ashamed? for the end of those things *is* death. 22 But now, having been made free from sin, and become servants to God, ye have your fruit unto holiness; and the end aionian life. 23 For the wages of sin *is* death: but the free gift of God *is* aionian life, in Jesus Christ our Lord.

CH. VII. 1 KNOW ye not, brethren, (for I speak to those who know *the* law,) that the law hath dominion over a man as long as he liveth? 2 For the woman, who hath a husband, is bound by the law to *her* husband as long as he liveth; but if the husband die, she is delivered from the law of *her* husband. 3 So then, while *her* husband liveth, if she be married to another man, she will be called an adultress: but if her husband die, she is freed from that law; so that she is no adultress, though she be married to another man.

4 Wherefore, my brethren, ye also have been made dead to the law, through the body of Christ; that ye might be married to another, *even* to him who hath been raised from the dead, that we might bring forth fruit unto God. 5 For, when we were in the flesh, the sinful passions, which were under the law, wrought in our members, to bring forth fruit unto death; 6 but now we are delivered from the law, having died to that by which we were holden; so that we serve in the newness of the spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? By no means: nay, I had not known sin, but through the law: for I had not known *even* strong desire *to be sin*, unless the law had said, "Thou shalt not covet." 8 But sin took occasion by the commandment, and wrought in me all manner of desire; for, without law, sin *is* dead. 9 Now I was alive

without law once: but, when the commandment came, sin revived, and I died: 10 and the commandment, which *was appointed* unto life, I found *to be* unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 So that the law *is* holy; and the commandment holy, and just, and good.

13 Was then that which is good made death to me? By no means: but sin: that it might appear sin, working death in me by that which is good; that sin, through the commandment, might become exceedingly sinful. 14 For we know that the law is spiritual: but I am carnal, sold to sin. 15 That which I do, I approve not: for what I would, [that] I do not; but what I hate, that I do. 16 But if I do that which I would not, I consent to the law, that *it is* good. 17 And now it is no more I who doth it, but sin which dwelleth in me. 18 For I know that in me (that is, in my flesh), dwelleth no good: for to will is present with me; but to perform that which is good, I find not. 19 For the good which I would, I do not; but the evil which I would not, that I do. 20 But if I do that which I would not, it is no more I who doth it, but sin which dwelleth in me. 21 I find therefore a law, that, when I am willing to do good, evil is present with me. 22 For I delight in the law of God, according to the inner man; 23 but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. 24 O wretched me! who will deliver me from the body of this death? 25 I thank God *that I am delivered*, through Jesus Christ our Lord.

Do I myself then, as a slave, serve with the mind, the law of God; but with the flesh the law of sin? * *By no means.*

CH. VIII. 1 FOR indeed, *there is* now no condemnation to those who are in Christ Jesus. 2 For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak, through the flesh, God *hath done, who, by* having sent his own Son in the likeness of sinful flesh, and on account of sin, hath condemned sin in the flesh: 4 that the righteousness of the law might be fulfilled in us; who walk not according to the flesh, but according to the spirit. 5 For those who are according to the flesh, desire the things of the flesh; but those who are according to the spirit, the things of the spirit. 6 Now to be carnally minded *is* death; but to be spiritually minded *is* life and peace: 7 because the carnal mind *is* enmity against God: for it is not subject to the law of God,

* Αρα ουν αυτος εγω, etc. Here, (says Dr. Macknight,) αρα is "a particle of interrogation." This, however, is a deviation from the pointing of Griesbach. The improved version has it thus, "So then I, the same man, with *my* mind, serve the law of God: but with *my* flesh the law of sin. *There* is therefore now no condemnation," etc.

nor indeed can be; 8 since those who are in the flesh cannot please God.

9 However, ye are not in the flesh, but in the spirit; since the spirit of God dwelleth in you. But if any one have not the spirit of Christ, he is not of him. 10 But if Christ *be* in you, the body as to sin, *is* dead; but the spirit is alive, as to righteousness. 11 But if the spirit of him, who raised Jesus from the dead, dwell in you, he, who raised Christ from the dead, will give life also to your mortal bodies, because of his spirit which dwelleth in you.

12 So then, brethren, we are debtors, not to the flesh, to live according to the flesh; 13 for if ye live according to the flesh, ye are about to die: but, if, through the spirit, ye mortify the deeds of the body, ye shall live. 14 For as many as are led by the spirit of God, they are *the* sons of God. 15 For ye have not again received *the* spirit of slavish fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. 16 The spirit itself beareth witness with our spirit, that we are children of God. 17 But if children, then heirs; heirs of God, and joint-heirs with Christ: since we suffer with *him*, that we may be also glorified with *him*.

18 For I count, that the sufferings of this present time *are* not worthy *to be compared* with the glory which, hereafter, will be revealed to us.

19 For the earnest expectation of the creation waiteth for this revelation to the sons of God. 20 For the creation was made subject to vanity, (not willingly, but through him who subjected *it*:) 21 in hope, that the creation itself will also be delivered, from the slavery of corruption, into the glorious freedom of the children of God.

22 For we know that the whole creation groaneth and is in labour until now: 23 and not only *so*, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, looking for an adoption, *even* the redemption of our body. 24 For we are saved under this hope: but hope which is seen, is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that which we see not, *then* we look for it with patience.

26 And in like manner, the spirit also helpeth our weaknesses: for we know not what we should pray for as we ought: but the spirit itself intercedeth [for us] in groans which cannot be expressed. 27 But he who searcheth the hearts knoweth what *is* the desire of the spirit, that it intercedeth for the saints, according to *the will of* God. 28 And we know that all things work together for good to those who love God, who are called according to *his* purpose.

29 For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the first-born

among many brethren: 30 moreover, whom he foreordained, those he also called; and whom he called, those he also justified, and whom he justified, those he also glorified.

31 What shall we say, therefore, to these things? If God *be* for us, who *can be* against us? 32 He who spared not his own Son, but delivered him up for us all, how will he not, with him, also freely give us all things? 33 Who shall lay any thing to the charge of God's chosen people? Shall God who justifieth? 34 Who *is* he that condemneth? Shall Christ who died; yea, rather, who is [*also*] risen; who is [also] at the right hand of God; who also intercedeth for us; *shall he also condemn us?*

35 Who shall separate us from the love of Christ? *shall* affliction, or distress, or persecution, or famine, or nakedness, or danger, or the sword? 36 (As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.") 37 Nay, in all these things we are more than conquerors, through him who loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 nor height, nor depth, nor any other created being, will be able to separate us from the love of God, which *is* in Christ Jesus, our Lord.

CH. IX. 1 I SAY the truth in Christ, I lie not, *but I speak* in a holy spirit, (my conscience bearing me joint witness) 2 that I have great sorrow and continual grief in my heart, 3 (for I also formerly boasted myself to be an alien from Christ,) for the sake of my brethren, my kinsmen according to the flesh; 4 who are Israelites; whose *is* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of the temple*, and the promises; 5 whose are the fathers, and of whom, by natural descent, Christ *came*. God, who is over all, be blessed to the ages. Amen.

6 BUT it is not to be supposed that the word of God hath failed. For they who spring from Israel *are* not all true Israelites: 7 nor, because they are the offspring of Abraham, *are they* all *the* children *of promise:* but, "In Isaac, thine offspring shall be called." 8 That is, they who are children of the flesh, they *are* not the children of God: but the children of the promise are counted for the offspring. 9 For this *is* the word of promise, "At this time I will come, and Sarah shall have a son." 10 And not only *this;* but Rebecca also *had the word of promise*, when she had conceived *twins* by one, *even* by our father Isaac: 11 for *the children* being not yet born, nor having done any thing good or evil, that the purpose of God, according to *his* choice, might stand, (not of works, but of Him who calleth,) 12 it was said to her, "The elder shall serve

the younger." 13 As it is written, "I loved Jacob, and I hated Esau."

14 WHAT shall we say then? *Is there* unrighteousness with God? By no means. 15 For he said to Moses, "I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion." 16 So then *it is* not of him that willeth, nor of him that runneth, but of God who showeth mercy. 17 For the scripture saith to Pharaoh, "On this account I have preserved thee, that I might show my power in thee, and that my name might be proclaimed throughout all the earth." 18 So then he hath mercy on whom he will; and whom he will, he hardeneth.

19 Thou wilt therefore say to me; Why doth he still blame *us?* for who resisteth his will? 20 [Nay, but,] O man, who art thou that answerest again to God? Shall the thing formed say to him who formed *it*, Why hast thou made me thus? 21 Hath not the potter power over the clay, to make of the same lump one vessel to honour, and another to dishonour?

22 *What* now if God, willing to show *his* wrath, and to make his power known, have endured with much long-suffering *the* vessels of wrath fitted to destruction: 23 and *have received us*, that he might make known the riches of his glory on *the* vessels of mercy, whom he before designed for glory; 24 even on us whom he hath called, not from among the Jews only, but from among the gentiles also? 25 As he saith also in Hosea, "I will call those my people, who were not my people: and her beloved, who was not beloved: 26 and it shall come to pass *that*, in the place where it was said to them, 'Ye *are* not my people,' there they shall be called *the* sons of the living God."

27 Isaiah also crieth out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, a remnant *only* shall be preserved: 28 For he is closing the account, and cutting it short in righteousness: because the Lord will make a short account in the land," 29 And as Isaiah hath foretold, "Unless the Lord of hosts had left us a seed, we had been as Sodom, and had been made like Gomorrah."

30 WHAT shall we say then? That the nations, who followed not after justification, have attained to justification; that justification, however, which is by faith: 31 but Israel, who followed after a law of justification, hath not attained to *the* law [of justification.] 32 Why? because *they have* not *sought it* by faith, but as if it were by works [*of the law: for*] they have struck against the stone of stumbling; 33 as it is written, "Behold I lay in Sion a stone of stumbling, and a rock of offence: and *yet* [*whosoever*] believeth in him shall not be ashamed."

Ch. X. 1 Brethren, the desire indeed of my heart, and *my* prayer to God for them is, that they may be saved. 2 For I bear them witness that they have a zeal towards God, but not according to knowledge. 3 For being ignorant of God's *method of* justification, and seeking to establish their own, they have not submitted themselves to the justification of God. 4 For Christ *is* the end of *the* law, for justification, to every one who believeth. 5 For Moses describeth the justification which *is* by the law, "That the man who doth these things, shall live in them."

6 But the justification *which is* by faith speaketh thus: "Say not in thy heart, who will ascend into heaven?" (that is, to bring Christ down *from above:*) 7 Or, "Who will descend into the abyss?" (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart:" (that is, the word of faith which we preach.) 9 For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. 10 (For with the heart, man believeth to justification; and with the mouth, confession is made to salvation.) 11 For the scripture saith, "Whosoever believeth in him, shall not be ashamed." 12 For there is no difference between the Jew and the Greek: but the same Lord of all is rich unto all who call upon him. 13 For whosoever shall call on the name of the Lord, shall be saved."

14 How therefore shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? 15 and how shall they preach, unless they be sent? as it is written, "How beautiful are the feet of those who bring glad tidings of peace, who bring glad tidings of good [*things*]!" 16 But all have not hearkened to the good news: for Isaiah saith, "Lord, who hath believed our report?" 17 (Faith then indeed *cometh* from hearing; but the report, *is* through the word of God.)

18 But I say, Have not *all* heard? Yes, truly; "their sound hath gone forth into all the earth, and their words to the ends of the world." 19 But I say, Hath not Israel known *this?* First, Moses saith, "I will provoke you to jealousy by *those who are* not a people, *and* by a nation void of understanding I will vex you." 20 But Isaiah useth great boldness, and saith, "I was found by those who sought me not: I was made manifest to those who asked not after me." 21 But to Israel he saith, "All the day long I have stretched forth my hands to a disobedient and gainsaying people."

Ch. XI. 1 I say then, Hath God cast off his people? By no means. For I am also an

Israelite; of the race of Abraham, *of* the tribe of Benjamin. 2 God hath not cast off his people whom he foreknew. Know ye not what the scripture saith by Elijah? how he addressed God against Israel, *saying*, 3 "Lord, they have killed thy prophets, [*and*] digged down thine altars; and I only am left, and they seek my life." 4 But what saith the answer of God to him? "I have left to myself seven thousand men, who have not bowed *the* knee to Baal. 5 In like manner then, at this present time also a part is left, according to the choice of the favour *of God*. 6 (And if by favour, *then it is* no more through works; otherwise favour is no more favour.)

7 What then? Israel hath not obtained that which he seeketh for: but the chosen have obtained it, and the rest have been blinded: 8 as it is written, "God hath given them *the* spirit of slumber, eyes that they should not see, and ears that they should not hear," *even* to this day. 9 And David saith, "Let their table be made a snare, and a trap, and a stumbling block, aud a recompense to them. 10 Let their eyes be darkened, that they may not see; and bow down their back always."

11 I SAY then, Have they stumbled so as to fall? By no means: but *rather*, on occasion of their falling off, salvation *is come* to the gentiles, to provoke them to jealousy. 12 Now if their falling off *be* the riches of the world, and their failure, the riches of nations; how much more their fulness? 13 (For I speak to you gentiles: *and* indeed, as I am the apostle of the gentiles, I honour my ministry; 14 if by any means I may provoke to jealousy *those who are* my flesh, and may save some of them.) 15 For if the rejecting of them *be* the reconciling of the world, what *will* the receiving *of them be*, but life from the dead? 16 Now if the first fruits *be* holy, so likewise is the lump: and if the root *be* holy, *so* likewise *are* the branches.

17 And if some of the branches have been broken off, and thou, being a wild olive-tree, have been grafted upon them, and with them have become partaker of the root and the fatness of the olive-tree; boast not against the branches: 18 For why shouldst thou boast; thou bearest not the root, but the root thee.

19 Thou wilt say then, "The branches have been broken off, that I might be grafted in." 20 Well: because of unbelief, they have been broken off, and thou standest by faith. Be not high-minded, but fear. 21 For if God spared not the natural branches, [*perhaps*] he may not spare thee. 22 Behold therefore the kindness and severity of God: severity indeed, to those who have fallen; but kindness towards thee, if thou continue *to improve* that kindness: otherwise, Thou also shalt be cut off.

23 And they also, if they

continue not in unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou hast been cut out of the olive-tree, which is wild by nature, and, contrary to nature, grafted into a good olive-tree; how much more shall these, that are *branches* by nature, be grafted into their own olive-tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye be wise in your own conceits,) that blindness in part hath happened to Israel, until the fulness of the gentiles be come in. 26 And so at length all Israel will be saved: as it is written, "A deliverer shall come out of Sion, and shall turn away ungodliness from Jacob." 27 And, "This *is* my covenant with them, when I shall take away their sins."

28 In relation to the gospel, *they are* enemies on your account: but in relation to the choice *of God*, they are objects of love on account of the fathers. 29 But the free gifts, and the choice of God, *are* unchanged. 30 For as ye, though formerly without faith in God, have now obtained mercy though their unbelief; 31 so they also now believe not, because of the mercy shown to you, that they likewise may be objects of mercy. 32 For God hath included all together in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways not to be traced! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him; and it shall be given to him again? 36 For in him, and through him, and to him, *are* all things. To him *be* glory to the ages. Amen.

CH. XII. 1 I BESEECH you, therefore, brethren, by the mercies of God, that ye present your bodies a living, holy, well-pleasing sacrifice to God, *for such is* your rational religious service, 2 and be not conformed to this age: but be transformed, by the renewing of [*your*] mind, so that ye may search out what *is* the good, and well-pleasing, and perfect will of God.

3 For I say, by the favour bestowed on me, to every one that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every one *his* measure of faith. 4 For as we have many members in one body, and all the members have not the same office; 5 so we, being many, are one body in Christ, and every one members one of another.

6 Now having free gifts, differing according to the favour bestowed on us, whether prophecy, *let us prophecy* according to the proportion of *our* faith; 7 or ministry, *let us attend* on *our* ministry; or he who teacheth, on teaching; 8 [or] he who exhorteth, on exhortation. He who giveth, *let him do it* with

liberality; he who presideth, with diligence; he who showeth pity, with cheerfulness.

9 *Let* love *be* without dissimulation: abhor that which is evil; cleave to that which is good: 10 in brotherly kindness be tenderly affectioned one to another: in *showing* honour prefer one another: 11 be not slothful in business: be of an active mind: rendering true service in the time: 12 rejoicing in hope: patient in affliction: persevering in prayer: 13 contributing to the necessities of the saints: seeking occasions for hospitality.

14 Bless those who persecute you: bless, and curse not. 15 Rejoice with those who rejoice, and weep with those who weep. 16 *Be* of the same mind one towards another: mind not high things, but accommodate yourselves to the humble. Be not wise in your own conceits. 17 Recompense to no one evil for evil. Be attentive to what is good in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Beloved, avenge not yourselves, but rather give place to *the* wrath *of God:* for it is written, "Vengeance *is* mine; I will repay," saith the Lord. 20 If therefore thine enemy hunger, feed him; if he thirst, give him drink: for *in* so doing thou wilt heap coals of fire on his head. 21 Be not overcome by evil; but overcome evil with good.

CH. XIII. 1 LET every man be subject to the powers in authority: for there is no power but from God; and those which exist are placed under God. 2 He therefore who resisteth the power, resisteth the appointment of God; and those who resist will receive to themselves condemnation. 3 For rulers are not a terror to good works, but to evil. Wouldst thou therefore not be afraid of the power? do that which is good, and thou wilt have praise from it. 4 For he is a minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is a minister of God, an avenger [to *execute* wrath] upon him who doth evil.

5 Wherefore it is necessary that ye be subject, not only because of punishment, but also because of conscience. 6 For on this account ye pay tribute also: for they are God's ministers, attending continually to this matter. 7 Render therefore to all their dues: tribute, to whom tribute *is due;* custom, to whom custom; fear, to whom fear; honour, to whom honour:

8 OWE no one any thing, excepting this, to love one another: for he who loveth another fulfilleth the law. 9 For instance, "Thou shalt not commit adultery, Thou shalt not commit murder, Thou shalt not steal, Thou shalt not covet;" and if *there be* any other commandment, it is summed up in these words, namely, "Thou shalt love thy neighbour as thyself." 10 Love worketh no ill to *our*

neighbour: love therefore *is* the fulfilling of the law.

11 And *we should do* this, knowing the time, that already it is the hour to awake out of sleep: (for now our salvation *is* nearer than when we first believed: 12 the night is far spent, the day approacheth:) let us therefore lay aside the works of darkness, and let us put on the attire of light. 13 Let us walk becomingly, as in the day; not in revelings and drunkenness, not in debauchery and wantonness, not in strife and envying. 14 But put ye on the Lord Jesus Christ; and make not provision for the flesh, to *fulfil its* desires.

CH. XIV. 1 NOW receive to yourselves him who is weak in the faith; *but* not for doubtful disputings. 2 One believeth that he may eat all things: but another, who is weak, eateth herbs. 3 Let not him who eateth, despise him who eateth not; and let not him who eateth not, condemn him who eateth; for God hath received him to himself. 4 Who art thou that condemnest the servant of another? to his own master he standeth or falleth. But he shall be established; for God is able to establish him.

5 One man esteemeth one day above another: while another man esteemeth every day *alike*. Let every man be fully persuaded in his own mind. 6 [He who regardeth the day, regardeth *it* to the Lord; and he who regardeth not the day to the Lord he regardeth it not.] He who eateth, eateth to the Lord; for he giveth God thanks: and he who eateth not, to the Lord he eateth not, and giveth God thanks. 7 For no one of us liveth to himself, and no one dieth to himself; 8 but whether we live, we live to the Lord: and whether we die, we die to the Lord: whether we live, therefore, or die, we are the Lord's. 9 For to this end Christ [*both*] died, and lived *again*, that he might have dominion both over *the* dead and *the* living.

10 But why dost thou condemn thy brother? or why dost thou despise thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, "*As* I live, saith the Lord, every knee shall bow to me, and every tongue shall praise God." 12 So then every one of us must give account of himself to God. 13 Let us not therefore condemn one another any more: but judge this rather, that no one put a stumbling-block, or an occasion to fall, in a brother's way. 14 I know, and am persuaded in the Lord Jesus, that nothing *is* unclean in itself: but if any one esteem any thing to be unclean, to him *it is* unclean. 15 But if thy brother be disquieted because of *thy* food, thou no longer walkest according to love. Destroy not him by thy food, for whom Christ died.

16 Let not then your good be evil-spoken of. 17 For the kingdom of God is not meat and drink; but righteousness,

and peace, and joy in a holy spirit. 18 For he that, in these things, serveth Christ, *is* well-pleasing to God, and approved by men.

19 So then let us follow after the things, which make for peace, and for the edifying of one another. 20 For the sake of food, destroy not the work of God. All things indeed *are* pure; but *it is* evil in that man who eateth so as to cause offence. 21 *It is* right neither to eat flesh, nor to drink wine, nor *to do any thing* by which thy brother stumbleth, [or is offended, or is made weak.] 22 Thou hast faith: have it with respect to thyself, in the sight of God. Happy *is* he who condemneth not himself, in that which he alloweth *himself to do.* 23 But he who doubteth is condemned if he eat, because *he eateth* not from faith: for whatsoever *is* not from faith is sin.

CH. XVI. 25* Now to him who is able to establish you, (according to my gospel, even the preaching of Jesus Christ, according to the revealed mystery, which was kept secret in former ages, 26 but hath now been made manifest, and, by the writings of the prophets, according to the commandment of the aionian God, hath been made known to all the gentiles for *their* obedience to the faith;) 27 to God, only wise, *be* glory through Jesus Christ, to the ages. Amen.

CH. XV. 1 NOW we who are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please *his* neighbour for *his* good, to edification. 3 For Christ also pleased not himself; but, as it is written, "The reproaches of those who reproached thee fell on me." 4 For whatsoever things were formerly written, were written for our instruction; that we, through the patience and comfort of the scriptures, might have hope. 5 Now the God of patience and comfort grant you to be of the same mind amongst yourselves, according to the will of Jesus Christ: 6 that with one consent, *and* with one mouth, ye may glorify the God and Father of our Lord Jesus Christ. 7 Wherefore receive to yourselves one another; as Christ also hath received you to himself for the glory of God.

8 Now I say, that [*Jesus*] Christ became a minister of the circumcision, for the truth of God, to confirm the promises *made* to the fathers: 9 and that the gentiles might glorify God for his mercy; as it is written, "For this cause I will praise thee among the gentiles, and sing to thy name." 10 And again it is said, "Rejoice, ye gentiles, together with his people." 11 And again, "Praise the Lord, all ye gentiles; and laud him, all ye people." 12 And again Isaiah saith, "There shall be a root of Jesse: and he who shall rise to reign

* "In the common copies this doxology is inserted at the conclusion of ch. xvi. but the Alexandrian and most of the other manuscripts introduce it here." Im. Ver. note.

over the nations, in him the nations shall hope." 13 Now the God of hope fill you with all joy and peace, in believing; that ye may abound in hope, through the power of a holy spirit.

14 And I myself also am persuaded concerning you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. 15 Nevertheless, brethren, I have written to you somewhat boldly in part, as putting you in mind, on account of the favour which God hath bestowed on me; 16 that I should be a minister of Jesus Christ to the gentiles, ministering the gospel of God, that the offering up of the gentiles might be well accepted, being sanctified by a holy spirit.

17 I have, therefore, whereof I may glory, through Jesus Christ, in things relating to God; 18 (for I will not dare to speak of any of those things which Christ hath not wrought by me;) concerning the obedience of the gentiles in word and deed, 19 through mighty signs and wonders, through the power of a [*holy*] spirit; so that from Jerusalem, and round about, to Illyricum, I have fully preached the gospel of Christ: 20 earnestly striving, however, to preach the gospel in this manner; not where Christ was named, lest I should build upon another *man's* foundation; 21 but as it is written, "Those to whom he had not been spoken of, shall see: and those who had not heard, shall understand."

22 On which account also, I have been often prevented from coming to you: 23 but now, having no longer place *for preaching*, in these parts, and having a great desire, for these many years, to come to you; 24 whensoever I go into Spain I trust to see you, as I pass on, and to be conducted by you on my way thitherward, when I have been first partly filled with your *company*.

25 But now I am going to Jerusalem, that I may minister to the saints: 26 for it hath pleased *those of* Macedonia and Achaia to make some contribution for the poor saints who are in Jerusalem. 27 It hath pleased them indeed, and they are debtors to *the Jews*: for if they have made the gentiles partakers of their spiritual things, *the gentiles* ought also to minister to them in worldly things. 28 When, therefore, I have performed this, and have set the seal to this fruit *of their liberality*, I will come by you into Spain. 29 And I know that, when I come to you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by the Lord Jesus Christ, and by the love *which is the fruit* of the spirit, that ye strive, together with me, in *your* prayers to God for me; 31 that I may be delivered from those in Judea who believe not; and [*that*] my ministry at Jerusalem may be well-accepted by the saints; 32 that I may come to you with joy, by the will of God; [and may be refreshed to-

gether with you.] 33 Now the God of peace *be* with you all. [Amen.]

CH. XVI. 1 [NOW] I commend to you, Phebè, our sister, who is a deaconness of the church at Cenchrea: 2 that ye receive her in the Lord, as is worthy of saints, and that ye help her in whatsoever business she hath need of you: for she hath been an assistant of many, and of myself *also*. 3 Salute Priscas and Aquila, my fellow-labourers in Christ Jesus: 4 (who, for my life, have laid down their own necks: to whom not I only give thanks, but all the churches also of the gentiles:) 5 *salute* likewise the church in their house. Salute my well-beloved Epænetus, who is the first-fruits of Asia to Christ. 6 Salute Mary, who hath laboured much for you. 7 Salute Andronicus and Junias, my kinsmen and my fellow-prisoners, who are well known among the apostles, who also were in Christ before me. 8 Salute Amplias, my beloved in the Lord. 9 Salute Urbanus, our fellow-labourer in Christ; and Stachys, my beloved. 10 Salute Apelles, *who is* approved in Christ. Salute those that are of Aristobulus's *household*. 11 Salute Herodian, my kinsman. Salute those of Narcissus's *household*, who are in the Lord. 12 Salute Tryphena, and Tryphosa, who labour in the Lord. Salute the beloved Persis, who hath laboured much in the Lord. 13 Salute Rufus, *who is* chosen in the Lord; and his mother and mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. 15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, to mark those who raise divisions and causes of stumbling, contrary to the doctrine which ye have learned; and avoid them. 18 For those who are such, serve not our Lord Christ, but their own belly; and by good words, and fair speeches, deceive the hearts of the innocent. 19 For your obedience hath come abroad to all *men*. I rejoice therefore on your account: but yet I would have you to be wise [*indeed*] concerning that which is good, and simple, concerning that which is evil. 20 Now the God of peace will quickly bruise the adversary under your feet.

THE favour of our Lord Jesus Christ *be* with you.

21 TIMOTHY, my fellow-labourer, and Lucius and Jason and Sosipater, my kinsmen, salute you. 22 I Tertius, the scribe of *this* epistle, salute you in the Lord. 23 Gaius, my host, and *the host* of the whole church, saluteth you. Erastus, the treasurer of the city, and Quartus, a brother, salute you.

24 THE favour of our Lord Jesus Christ *be* with you all. Amen.*

* See Note, p. 269.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 PAUL, [called] an apostle of Jesus Christ, by the will of God, and Sosthenes *our* brother, 2 to the church of God which is at Corinth, to those who are sanctified through Christ Jesus, called saints, and to all who in every place are called by the name of our Lord Jesus Christ, both their *Lord*, and ours: 3 favour *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I THANK my God always, on your account, for his favour, which is given you through Jesus Christ: 5 for ye have been enriched by him in every thing, in all utterance, and *in* all knowledge; 6 (according as the testimony concerning Christ was confirmed among you:) 7 so that ye are inferior in no gift; looking for the revelation of our Lord Jesus Christ, 8 who will also establish you irreproachable to the end, *even* in the day of our Lord Jesus Christ. 9 God *is* faithful, by whom ye have been called into a fellowship with his son Jesus Christ, our Lord.

10 NOW I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. 11 For it hath been declared to me, concerning you, my brethren, by those *who are of the household* of Chloe, that there are contentions among you.

12 Now I mean this; (since every one of you saith, I am of Paul; and I, of Apollos; and I, of Peter;* and I, of Christ;) 13 is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? 14 I thank God that I baptized none of you, but Crispus and Gaius: 15 so that no one can say that I baptized into mine own name. 16 Now I baptized also the household of Stephanas: besides, I know not that I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel; *though* not in wisdom of speech, lest the cross of Christ should be made of none effect. 18 For the preaching of the cross is, to those who are lost, foolishness; but, to us,

* Gr. Cephas, i. e. Peter.

who are saved, it is the power of God. 19 For it is written, "I will destroy the wisdom of those who are wise, and will bring to nothing the knowledge of those who are knowing." 20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this age? hath not God made foolish the wisdom of [*this*] world? 21 For since in the wisdom of God, the world through *its* wisdom, knew not God, it pleased God to save, through the foolishness of preaching, those who believe.

22 For the Jews require signs, and the Greeks seek after wisdom: 23 but we preach Christ crucified; to the Jews a stumbling-block, and to the gentiles foolishness; 24 but to those who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see, brethren, those of you who are called; that not many *of you are* wise men, according to the flesh, not many mighty, not many noble: 27 but God hath chosen the foolish things of the world, to shame those who are wise; and God hath chosen the weak things of the world, to shame the things which are mighty; 28 and the base things of the world, and the things which are despised, hath God chosen, *yea*, [*and*] the things which are not, to bring to nought the things which are: 29 so that no one should boast in the presence of God.*

30 Now of him ye are in Christ Jesus, who hath been made to us wisdom from God, even justification, and sanctification, and redemption: 31 so that, as it is written, "He who boasteth, let him boast in the Lord."

CH. II. 1 NOW I, brethren, when I came to you, came not with excellency of speech, nor of wisdom, declaring to you the testimony of God. 2 For I determined not to know any thing among you, but Jesus Christ, and him crucified. 3 And I was with you in weakness, and in much fear and trembling. 4 And my speech, and my preaching, *were* not with persuasive words of wisdom, but with a demonstration of spirit, and power: 5 that your faith might not be in the wisdom of men, but in the power of God.

6 HOWEVER, we speak wisdom among those who are perfect: yet not the wisdom of this age, nor of the princes of this age, who *will* come to nought: 7 but we speak of divine wisdom which was hidden in a mystery, which God predetermined before the ages, for our glory: 8 which none of the princes of this age knew; (for, if they had known *it*, they would not have crucified the Lord of glory:) 9 but as it

* "And ignoble and despised persons, and even gentiles, regarded by the Jews as nothing, [Deut. xxxii. 21; 1 Pet. ii. 10.] to substitute them in the place of the people of God." Newcome.

is written, "Things which eye hath not seen, nor ear heard, neither have entered into the heart of man, God hath prepared for those who love him." 10 But God hath revealed *them* to us through [*his*] spirit: for the spirit searcheth all things, even the deep things of God.

11 For what man knoweth the things of a man, but the spirit of a man, which is in him? In like manner also, no one knoweth the things of God, but the spirit of God. 12 Now we have not received the spirit of the world, but the spirit which is from God; that we may know the things which have been freely given to us of God: 13 which things we speak also, not in the words which man's wisdom teacheth, but which the spirit teacheth; comparing spiritual things with spiritual.

14 Now an animal man receiveth not the things of the spirit of God: for to him they are foolishness; nor can he know *them*, because they are to be spiritually examined. 15 But the spiritual *man* examineth, [indeed,] all things; yet he himself is examined by no one. 16 For who knoweth the mind of the Lord, that he may instruct him?* But we have the mind of Christ.

CH. III. 1 NOW I, brethren, could not speak to you as to spiritual; but as to carnal, as to babes in Christ. 2 I fed you with milk, not with meat: for ye were not then able *to bear it*, nor indeed are ye now able; 3 for ye are still carnal: for whereas *there is* among you envying, and strife, [*and divisions*,] are ye not carnal, and walk according to *the manner of* men? 4 For when one saith, "I am of Paul," and another, "I *am* of Apollos," are ye not carnal?

5 WHO then is Paul, and who *is* Apollos? Ministers by whom ye have believed, even as the Lord hath given to each *of us*. 6 I planted; Apollos watered; but God gave the increase. 7 So that, neither is he who planteth, any thing, nor he who watereth; but God who giveth the increase. 8 Now he who planteth, and he who watereth, are one; and each will receive his own reward, according to his own labour. 9 For we are workers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the favour of God, which hath been given to me, I laid the foundation, as a wise master-builder: and another buildeth thereon. But let every one take heed how he buildeth thereon; 11 for no other foundation can any one lay, than what is laid, which is Jesus Christ.

12 But if any one build upon [this] foundation, gold, silver, precious stones, wood, hay, stubble, 13 every one's work will be manifest: for the day will show it, because it will be revealed by fire; and the fire will try every one's work, of what kind it is. 14 If the work

* i. e. the spiritual man.

of any one which he hath built thereon, remaineth, he will receive a reward. 15 If the work of any one be burnt, he will suffer loss: himself, however, shall be saved; yet so as through a fire.

16 Know ye not, that ye are the temple of God; and *that* the spirit of God dwelleth in you? 17 If any one corrupt the temple of God, God will corrupt him: for the temple of God is holy, which *temple* ye are.

18 Let no one deceive himself. If any among you seem to be wise in this age, let him become a fool, that he may become wise. 19 For the wisdom of this world is foolishness with God. For it is written, "He taketh the wise in their own craftiness." 20 And again, "The Lord knoweth the reasonings of the wise, that they are vain."

21 Let no one, therefore, boast in men: for all things are yours: 22 whether Paul, or Apollos, or Cephas,* or the world, or life, or death, or things present, or things to come; all things [*are*] yours: 23 and ye *are* Christ's; and Christ *is* God's.

CH. IV. 1 So *then*, let a man consider us, *only* as servants of Christ, and stewards of the mysteries of God. 2 Now it is required in stewards that they be found faithful. 3 But with me it is a very small thing that I should be judged by you, or by human inquiry; because I do not condemn myself; 4 (for I am conscious to myself of nothing *evil*; yet I am not hereby justified;) but he that judgeth me is the Lord. 5 Judge nothing, therefore, before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then every one will have praise from God.

6 NOW these things, brethren, I have transferred to myself, and *to* Apollos, for your sakes; that ye may learn in us not to think *of men* above that which is *here* written; that no one of you be puffed up in behalf of one another. 7 For who maketh thee to differ *from another?* and what hast thou which thou didst not receive? But if thou didst only receive *it*, why dost thou boast as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned without us: and I wish ye did reign, that we also might reign with you. 9 For I think [*that*] God hath brought forth us apostles, last,† as devoted to death; for we have been made a spectacle to the world, both to angels and to men. 10 We *are* fools for the sake of Christ, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* disgraced.

* i. e. Peter.

† "Alluding to those *last* exposed on the theatre, to fight with wild beasts, or with each other, and who were devoted to certain destruction. Or, we may render, 'hath appointed us apostles *the* lowest *of men, and* as devoted to death." Newcome.

11 To this present hour, we both hunger and thirst, and are naked, and are beaten, and have no certain abode; 12 and labour, working with our own hands being reviled, we bless; being persecuted, we bear it; 13 being evil spoken of, we exhort: we are made as the vilest of the world, *as* the off-scouring of all things, until now. 14 I write not these things to shame you; but I admonish you as my beloved children.

15 For if ye have ten thousand guides in Christ, yet *ye have* not many fathers: for I am your father in Christ Jesus, by *preaching to you* the gospel. 16 Wherefore I exhort you, be ye imitators of me. 17 For this cause I have sent to you Timothy, who is my beloved and faithful son in the Lord, who will remind you of my ways which are in Christ, as I teach every where in every church.

18 But some have been puffed up, as though I would not come to you. 19 But I will come to you, shortly, if the Lord be willing; and I will know, not the speech of those who are puffed up, but *their* power. 20 For the kingdom of God *is* not in speech, but in power.

21 What will ye? that I come to you with a rod, or in love, and in the spirit of meekness.

CH. V. 1 FORNICATION is certainly heard of among you, and such fornication as is not even among the gentiles, that one should have *his* father's wife. 2 And are ye puffed up? and have ye not rather mourned? so that he who hath wrought out this work might be taken away from among you.

3 For I truly, [*as*] absent in body, but present in spirit, have already judged, as though I were present, him who hath done this; 4 *that*, in the name of our Lord Jesus Christ, (when ye and I, are gathered together, in spirit,) with the power of our Lord Jesus Christ, 5 ye deliver such an one to the adversary,* for the suffering† of the flesh, that the spirit may be saved, in the day of the Lord Jesus.

6 Your boasting *is* not good. Know ye not that a little leaven leaveneth the whole lump? 7 Take away thoroughly the old leaven, that ye may be a new lump, inasmuch as ye are unleavened: for even our passover, Christ, hath been slain [*for us*]. 8 Let us therefore keep the feast, not with the old leaven, nor with the leaven of wickedness and maliciousness; but with the unleavened *bread* of sincerity and truth.

9 I have written to you, in this epistle, not to associate with fornicators: 10 [*yet*] not wholly with the fornicators, or

* q. d. Disown him as a christian brother. Expel him from the community of believers. Let him be regarded as a heathen: no longer a subject to Christ, but a vassal of his own vile appetites and passions, which destroy the mind and render a man a pest to society. To deliver one over in this solemn manner, is done as a last remedy, to make him ashamed of his vices, and, if possible, to bring him to sincere repentance.

† Gr. ολεθρον violent death, destruction, or ruin of one.

covetous, or oppressors, or idolaters, of this world: for then indeed ye must go out of the world: 11 but I now write to you, not to associate with *him*, if any one, called a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an oppressor; not even to eat with such an one.

12 For what have I to do to judge those [*also*] who are without? Should not ye judge those who are within? 13 but those who are without, God will judge? Put away from among yourselves that wicked person.

CH. VI. 1 DARE any of you, having a matter against another, be judged by the unrighteous, and not by the saints? 2 Know ye not that the saints will judge the world? but if the world will be judged by you, are ye unworthy to judge the smallest causes?

3 Know ye not that we shall judge angels? how much more things which belong to this life? 4 If then ye have judgments of causes belonging to this life, do ye set those to judge who are of no account in the church? 5 I speak to your shame. Is it so, that there is not a wise man among you, [not even one,] who can decide between his brethren? 6 but is brother brought into judgment with brother, and that before unbelievers?

7 Now therefore it is certainly a defect among you, that ye have suits one with another. Why do ye not rather suffer wrong? why are ye not rather defrauded? 8 whereas ye wrong, and defraud; and that *your* brethren.

9 Know ye not that injurious men will not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor voluptuous, nor sodomites, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor oppressors, will inherit the kingdom of God. 11 And such were some of you: but ye have been washed, but ye have been sanctified, in the name of the Lord Jesus, and in the spirit of our God.

12 ALL things are lawful to me, but all things are not expedient: all things are lawful to me, but I will not be brought under the power of any thing. 13 Meats *are* for the belly, and the belly *is* for meats: yet God will destroy both it and them. But the body *is* not for fornication, but for the Lord; and the Lord for the body: 14 and God hath both raised up the Lord, and will raise up us also by his power.

15 Know ye not that your bodies are members of Christ? shall I then take the members of Christ, and make them the members of a harlot? By no means. 16 Know ye not that he who is joined to a harlot, is one body? (for "the two," saith *the scripture*, "shall be *united* into one flesh.") 17 But he who is joined to the Lord, is one spirit.

18 Flee fornication. Most sins which a man committeth, are without the body;

but he who committeth fornication, sinneth against his own body. 19 Know ye not that your body is the temple of a holy spirit *which is* in you, which ye have from God, and ye are not your own? 20 For ye have been bought with a price: glorify therefore God in your body.

CH. VII. 1 NOW concerning the things about which ye have written to me: *It is* good for a man not to touch a woman. 2 Nevertheless, because of *avoiding* fornications, let every man have his own wife, and let every woman have her own husband. 3 Let the husband render to the wife the debt *of marriage;* and in like manner the wife also to the husband.

4 The wife hath not power over her own body, but the husband: and in like manner the husband also hath not power over his own body, but the wife. 5 Defraud ye not one another; unless perhaps partly, with consent, for a time, that ye may have leisure for prayer, and may come together again; that the adversary tempt you not because of your incontinence.

6 But I speak this by way of permission; not by way of commandment. 7 For I would that all men were even as I myself. But every one hath his proper gift from God; one according to this manner, and another according to that.

8 Now I say to widowers and to widows. It is good for them if they remain even as I. 9 But, if they have not continence, let them marry: for it is better to marry than to burn. 10 And to the married, I command, *yet* not I *only* but the Lord, that the wife depart not from *her* husband: 11 (but if she depart, let her remain unmarried, or be reconciled to *her* husband:) and that the husband do not put away *his* wife.

12 But as to the rest, I speak, not the Lord: If any brother have an unbelieving wife, and she choose to dwell with him, let him not put her away. 13 And if a woman have an unbelieving husband, and he choose to dwell with her, let her not put him away. 14 For the unbelieving husband is sanctified in *the* wife, and the unbelieving wife is sanctified in *the* husband; otherwise your children are unclean; but now they are holy.

15 But if the unbelieving *person* depart, let such depart. The brother or sister is not enslaved in such *cases*. However, God hath called us to peace. 16 For how knowest thou, O wife, but that thou mayest save *thy* husband? or how knowest thou, O husband, but that thou mayest save *thy* wife?

17 However, according as the Lord hath distributed to every one, according as God hath called every one, so let such walk. And thus I appoint in all the churches. 18 Hath any man been called, being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God *is every thing*. 20 Let every one remain in that calling wherein he was called. 21 Wast thou called *being* a servant? care not for it: but if thou canst be made free, use *it* rather. 22 For he who is called in the Lord, *though* a servant, is a free-man of the Lord: in like manner also, he who is called, *though* a free-man, is a servant of Christ. 23 Ye have been bought with a price; do not become servants to men. 24 Brethren, let every one remain with God in that *state* wherein he was called.

25 Now concerning single persons, I have no commandment of the Lord: but I give my judgment, as having obtained mercy from the Lord, that I might be faithful. 26 I think therefore that this is good, because of the present distress;* *I say*, that *it is* good for a man to continue as he is.

27 Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such will have trouble in the flesh: but I spare you. 29 However, this I say, brethren, The time which remaineth is but short, when those who have wives, will be as those who have none; 30 and those who weep, as those who weep not; and those who rejoice, as those who rejoice not; and those who buy, as those who possess not; 31 and those who use this world, as those who use it not: for the fashion of this world is passing away.

32 But I would have you without anxious care. He who is unmarried, careth for the things of the Lord, how he may please the Lord: 33 but he who is married, careth for the things of the world, how he may please *his* wife.

34 There is *this* difference *also* between a wife and a virgin: The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she who is married, careth for the things of the world, how she may please *her* husband. 35 Now I speak this for your own advantage; not that I may cast a snare upon you, but for the sake of decency, and for a right attendance on the Lord without distraction.

36 But if any one think that he behaveth himself unbecomingly towards his virgin, if she pass the flower of *her* age, and it ought so to be; let him do what he pleaseth, he sinneth not: let *such virgins* marry. 37 But he who standeth [firm] in his heart, having no necessity, but hath power over his own will, and determineth thus in his heart, that he will keep his virgin, doth well. 38 So that he who giveth *her* in marriage, doth well; but he who giveth *her* not in marriage, doth better.

* i. e. the present persecution of the church.

39 The wife is bound, as long as her husband liveth; but if [*her*] husband be dead, she is at liberty to be married to whom she pleaseth; only in the Lord. 40 But she is happier if she remain as she is, according to my judgment: and I also seem to have the spirit of God.

CH. VIII. 1 NOW concerning things offered to idols, we know (for we all have knowledge: knowledge puffeth up, but love edifieth: 2 [*however,*] if any one think that he knoweth any thing, he knoweth yet [nothing] as he ought to know: 3 but if any one love God, such an one is known by him:) 4 concerning therefore the eating of things offered to idols, we know that an idol *is* nothing in the world, and that *there is* no [*other*] God but one.

5 For though there be those who are called gods, whether in heaven or on earth, (as there are gods many, and lords many,) 6 yet to us, *there is* one God, the Father, from whom all things *are*, and we for him; and one Lord Jesus Christ, through whom *are* all things, and we through him. 7 However, all have not *this* knowledge: but some, with a consciousness of the idol, to this hour eat *meat*, as a thing offered to an idol; and their conscience, being weak, is defiled.

8 But food recommendeth us not to God: for neither, if we eat, are we better *than others*, nor, if we eat not, are we worse. 9 But take heed, lest by any means this your liberty become a stumbling-block to those who are weak.

10 For if any one see thee, who hath knowledge, placed at meat in an idol's temple, will not the conscience of him who is weak be encouraged to eat things offered to idols? 11 and through thy knowledge will not *thy* weak brother, for whom Christ died, perish? 12 But when ye thus sin against *your* brethren, and wound their weak conscience, ye sin against Christ. 13 Wherefore if food cause my brother to offend, I will not eat flesh to the age, lest I cause my brother to offend.

CH. IX. 1 AM I not a freeman? am I not an apostle? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? 2 If I be not an apostle to others, yet doubtless I am to you: for ye are the seal of mine apostleship in the Lord. 3 My defence to those who examine me, is this: 4 Have we not a right to eat and to drink? 5 have we not a right to take about *with us* a sister, or a wife,* as well as other apostles, and *as* the brethren of the Lord, and Peter?† 6 or have I only, and Barnabas, no right to forbear working?

7 Who ever serveth in war at his own charge? who plant-

* "A wife, being a sister, Geneva version. Or, a wife who is a sister in Christ." Im. Ver. note.

† Gr. Cephas.

eth a vineyard, and eateth not of its fruit? or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things according to *the manner of* men? or doth not the law also say the same? 9 For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that is treading out the corn." Doth God take care for oxen *only?* 10 Or doth he certainly say *this* for our sakes *also?* For our sakes, no doubt it was written: for he who ploweth ought to plow in hope; and he who thresheth *ought* to partake of his hope.

11 If we have sown to you spiritual things, *is it* a great thing if we shall reap your worldly things? 12 If others partake of *this* right over you, *ought* not we rather? Nevertheless, we have not used this right; but we endure all things, lest we should give any hindrance to the gospel of Christ. 13 Know ye not, that those who minister about holy things eat of that which is holy? *and that* those who attend at the altar, are partakers with the altar? 14 So likewise the Lord hath appointed to those who preach the gospel, that they should live by the gospel.

15 But I have used none of these things. Nor have I written these things, that it should be thus done to me: for *it were* better for me to die, than that any one should make my boasting void. 16 For if I preach the gospel, I have nothing to boast of: since necessity is laid upon me; for woe is to me if I preach not the gospel. 17 Now if I do this willingly, I have a reward: but if unwillingly a dispensation *of the gospel* is committed to me, *I have no reward.* 18 What then is my reward? That, when I preach the gospel, I may make the gospel [*of Christ*] without charge, so as not to use my right in the gospel.

19 For though I be free from all *men*, yet I have made myself a servant to all, that I might gain the more. 20 And to the Jews, I became as a Jew, that I might gain the Jews; to those who are under *the* law, as under *the* law, (not being myself under *the* law,) that I might gain those who are under *the* law; 21 to those who are without *the* law, as without *the* law, (being not without law to God, but under law to Christ,) that I might gain those who are without *the* law. 22 To the weak, I became as weak, that I might gain the weak: I become all [things] to all *men*, that I may by all means save some. 23 And this I do for the sake of the gospel; that I may be a joint-partaker of it.

24 Know ye not that those who run in a race, run all, but one receiveth the prize? So run, that ye may obtain. 25 Now every one who contendeth *in the games*, is temperate in all things. They indeed *do it* to obtain a corruptible crown, but we an incorruptible. 26 I therefore so run, as not uncertainly; I so fight, as not striking the air: 27 but I bruise my body,

and subject it: lest by any means, after having served as a herald to others, I myself should be disapproved.

CH. X. 1 FOR, brethren, I would not have you ignorant, that all our fathers were under the cloud, and all passed through the sea; 2 and were all baptized to Moses, in the cloud, and in the sea; 3 and all ate of the same spiritual food; 4 and all drank of the same spiritual drink. (For they drank *water* from the spiritual rock which followed *them:* and that rock was Christ.) 5 Yet with most of them, God was not well pleased: for they were destroyed in the desert.

6 Now these things came to pass *for* examples to us; that we should not be desirous of evil things, as they also desired. 7 Nor be ye idolaters, as *were* some of them; as it is written, "The people sat down to eat and to drink, and rose up to sport:" 8 nor let us commit fornication, as some of them committed, and fell in one day twenty three thousand: 9 nor let us try Christ,* as some of them [*also*] tried *God;* and perished by serpents: 10 nor murmur ye, as some of them [*also*] murmured; and perished by the destroyer.

11 Now all these things happened to them *as* examples; and they are written for our admonition, upon whom the ends of the ages are come. 12 Wherefore let him who thinketh *that* he standeth, take heed lest he fall. 13 No temptation hath befallen you, but such as is human: but God *is* faithful, who will not suffer you to be tempted above your ability; but with the temptation will make a way also to escape, that ye may be able to bear *it.*

14 Wherefore, my dearly beloved, flee from idolatry. 15 I speak as to men of understanding: judge ye what I say. 16 The cup of blessing for which we bless *God,* is it not a participation of the blood of Christ? The bread which we break, is it not a participation of the body of Christ? 17 (For we, *though* many, are *as* one bread, and one body: for we all partake of the one bread.)

18 Behold Israel according to the flesh: are not those who eat of the sacrifices common partakers with the altar? 19 What say I then? [*that an idol is any thing, or*] that what is offered to idols is any thing? 20 *No:* but that the things which the gentiles offer, they offer to demons, and not to God: and I would not that ye should be common partakers with demons. 21 Ye cannot drink the Lord's cup, and the cup of demons: ye cannot partake of the Lord's table, and the table of demons. 22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful, but all things are not expedient: all things are lawful, but all things edify not. 24 Let no one seek his own *good only;* but

* The Vatican and Ephr. MSS. here have κυριον *Lord*, and the Alexandrian θεον *God*. See Im. Ver. note.

every one that of another *also.* 25 Eat whatsoever is sold in the shambles, asking no question on account of conscience. 26 For the earth *is* the Lord's, and the fulness of it. 27 [And] if any of those who believe not, ask you *to a feast*, and ye be disposed to go; eat whatsoever is set before you, asking no question on account of conscience. 28 But if any one say to you, "This hath been offered to idols;" eat not, on account of him who told *thee*, and *on account of* conscience. 29 I mean not thine own conscience, but that of another: for why should my liberty be condemned by another man's conscience?

30 If I partake with thanksgiving, why should I be evil-spoken of on account of that for which I give thanks? 31 Whether therefore ye eat, or whether ye drink, or whatever ye do, do all to the glory of God. 32 Give no cause of offending to *the* Jews, or to the Greeks, or to the church of God: 33 as I also please all *men* in all things; not seeking mine own profit, but *the profit* of many, that they may be saved.

CH. XI. 1 Be ye imitators of me, even as I also *am* of Christ.

2 NOW I praise you, brethren, because ye remember me in all things, and keep *my* traditions as I delivered *them* to you. 3 But I wish you to know, that the head of every man is Christ; and *that* the head of *the* woman *is* the man; and *that* the head of Christ *is* God. 4 Every man, praying or prophesying having *his* head covered, dishonoureth his head. 5 But every woman, praying or prophesying with *her* head uncovered, dishonoureth her head: for that is one and the same thing as if her head were shaven.

6 For if a woman be not covered, let her head even be shorn: but if it be shameful that a woman should have her head shorn or shaven, let her be covered. 7 For a man indeed ought not to cover *his* head, since he is the image and glory of God: but *the* woman is the glory of *the* man. 8 For *the* man is not from *the* woman; but *the* woman from *the* man. 9 Nor indeed was *the* man created for *the* woman; but *the* woman for the man. 10 For this cause the woman ought to have a veil* on her head, on account of the messengers.

11 Nevertheless, neither is *the* woman without *the* man, nor *the* man without *the* woman, in the Lord. 12 For as the woman *is* from the man, so *is* the man also by the woman: but all things *are* from God. 13 Judge among your own selves: is it becoming that a woman pray to God uncovered? 14 [*Or*] doth not even nature [itself] teach you, that, if a man have long hair, it is a dishonour to him; 15 but *that*, if a woman

* Gr. power. "The veil, being the sign or token of the man's power, is called ἐξουσια. See Whitby for the agreement of the ancient interpreters in this." Newcome.

have long hair, it is a glory to her: because her hair is given [*her*] for a covering. 16 But if any one seem to be contentious, we have no such custom, nor the churches of God.

17 But I praise you not when I declare this; that ye come not together for the better, but for the worse. 18 For first, when ye come together in the church, I hear that there are divisions among you: and I partly believe it. 19 For there must be heresies also among you; that those who are approved may be made manifest among you.

20 When therefore ye come together into one place, it is not to eat the Lord's supper. 21 For when ye eat, every one taketh before *others* his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and drink *in?* or despise ye the church of God, and shame those who have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received from the Lord that which I delivered also to you, that the Lord Jesus, the night on which he was delivered up, took bread; 24 and having given thanks, he brake *it;* and said, "This is my body, which is broken for you: do this in remembrance of me." 25 In like manner *he took* the cup also, when he had supped, saying, "This cup is the new covenant in my blood: do this, as often as ye shall drink *it,* in remembrance of me." 26 For as often as ye eat this bread, and drink [*this*] cup, ye show forth the Lord's death, till he come.

27 Wherefore, whosoever shall eat the bread, or drink the cup of the Lord unworthily, will be guilty of *profaning* the body and blood of the Lord. 28 But let a man try himself; and then let him eat of *that* bread, and drink of *that* cup. 29 For he that eateth and drinketh [*unworthily*], eateth and drinketh condemnation to himself, not distinguishing the Lord's body. 30 For this cause, many among you *are* weak and sickly, and a considerable number sleep. 31 But if we would examine ourselves, we should not be condemned. 32 But when we are judged by the Lord, we are chastened, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat *the Lord's supper,* wait for one another. 34 If any one hunger, let him eat at home; that ye come not together to condemnation. But the rest I will set in order when I come.

Ch. XII. 1 NOW concerning spiritual *things,* brethren, I would not have ye ignorant. 2 Ye know that ye were gentiles, carried away to dumb idols, as ye were led. 3 Wherefore I declare to you that no one, speaking in a godly spirit, saith, "Jesus *is* accursed;" and no one can say, "Jesus *is* the Lord," unless *it be* in a holy

spirit. 4 Now there are differences of gifts; but *it is* the same spirit. 5 And there are differences of ministries: but *it is* the same Lord. 6 And there are diversities in workings; but *it is* the same God who worketh inwardly all in all.

7 And to each is given the manifestation of the spirit, for the advantage *of all*. 8 For to one, indeed, through the spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same spirit; 9 and to another, faith, in the same spirit; and to another, the gifts of healing, in the same spirit; 10 and to another, the working of miracles; and to another, prophecy; and to another, the discerning of spirits; and to another, *different* kinds of languages; and to another, the interpretation of languages.

11 But this one and the same spirit worketh all these *things*, distributing to every one severally as he pleaseth.*

12 For as the body is one, and hath many members, and all the members of that [*one*] body, though many, are one body; so also *is* Christ. 13 For in one spirit, we have been all baptized into one body, whether Jews or Greeks, whether slaves or free-men; and we have been all made to drink into one spirit. 14 For the body also is not one member, but many.

15 If the foot should say, "Because I am not the hand, I am not of the body;" is it therefore not of the body? 16 and if the ear should say, "Because I am not the eye, I am not of the body;" is it therefore not of the body? 17 If the whole body *were* an eye, where *would be* the hearing? if the whole *were* hearing, where *would be* the smelling? 18 But now God hath disposed every one of the members in the body, as it hath pleased him. 19 And if all *the parts* were one member, where *would be* the body?

20 But now *there are* many members, yet *only* one body. 21 The eye cannot say to the hand, "I have no need of thee;" nor again the head to the feet, "I have no need of you." 22 Nay, much more, those members of the body, which seem to be *the* weaker, are necessary: 23 and *as to* those *members* of the body which we think to be the more dishonourable, upon these we bestow more abundant honour; and our uncomely *members* have more abundant comeliness: 24 whereas our comely *members* have no need: but God hath tempered the body together, having given more abundant honour to the meaner part; 25 that there should be no schism in the body; but *that* the members should have the same care for one another. 26 And so if one member suffer, all the members

* "Divine inspiration is here personified. So our Lord saith of the wind, John iii. 8. "The wind bloweth where it will." The apostle does not mean to teach that the spirit of God is a real person, a distinct intelligent agent, but that God distributeth spiritual gifts according to his pleasure." Im. Ver. note.

jointly suffer, or if one member be honoured, all the members jointly rejoice.

27 Now ye are the body of Christ, and *his* members severally. 28 And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, *different* kinds of languages. 29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all *workers* of miracles? 30 Have all the gifts of healing? do all speak in *different* languages? do all interpret? 31 Now ye zealously desire the best gifts. And yet I show you by far the most excellent way.

CH. XIII. 1 IF I speak in the languages of men and of angels, but have not love, I become *like* sounding brass, or a noisy cymbal. 2 And if I have *the gift of* prophecy, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, and have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing.

4 Love is long-suffering, *and* is kind; love envieth not; love is not vain, is not puffed up, 5 doth not behave itself unbecomingly, seeketh not its own, is not highly-provoked, deviseth not evil, 6 rejoiceth not in iniquity, but rejoiceth together with the truth; 7 covereth all things, believeth all things, hopeth all things, endureth all things.

8 Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* languages, they shall cease; whether *there be* knowledge, it shall be done away. 9 For we know in part, and we prophesy in part: 10 but when that which is perfect cometh, [*then*] that which is in part will be done away.

11 When I was a child, I spake as a child, I thought as a child, I reasoned as a child: but when I became a man, I put away childish things. 12 [For] now we see *as* through a *dim* glass,* obscurely; but then *we shall see* face to face: now I know in part; but then I shall know fully, even as I am fully known. 13 And now remaineth faith, hope, love; these three; but the greatest of these *is* love.

CH. XIV. 1 PURSUE love; and earnestly desire spiritual *gifts;* but rather that ye may prophesy.† 2 For he who speaketh in a *foreign* language, speaketh not to men, but to God: for none understandeth *him*; however, in *his* spirit he speaketh mysteries: 3 but he who prophesieth, speaketh to men edification, and exhortation, and consolation.

* Gr. δι' εσοπτρου, *through glass*: i. e. through those transparent substances which the ancients used in their windows; such as thin plates of horn, transparent stone, and the like. See Macknight *in loco.*

† i. e. that ye may teach, preach, or instruct. The verb προφητευω will admit of this construction, as well as to predict. See Luke i. 67. Acts ii. 17, 18. xix. 6. xxi. 9.—also ver. 3, 4, 5, etc. above.

4 He who speaketh in a *foreign* language, edifieth himself; but he who prophesieth, edifieth the church. 5 Now I would that ye all spake in *foreign* languages, but rather that ye prophesied: for greater *is* he who prophesieth, than he who speaketh with tongues; unless he interpret, that the church may receive edification.

6 And now, brethren, if I come to you speaking in *foreign* languages, what shall I profit you, unless I shall speak to you either in a revelation, or in knowledge, or in prophesying, or in doctrine? 7 In like manner if things without life, which give sound, whether pipe or harp, give no distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to battle? 9 So likewise, unless ye utter by the tongue, words which can be understood, how shall it be known what is spoken? for ye will speak to the air.

10 There are I know not how many kinds of languages in the world; and no one [of them] *is* without signification. 11 If therefore I know not the meaning of the language, I would be a barbarian to him who speaketh, and he who speaketh would be a barbarian to me. 12 So likewise, since ye are zealous of spiritual gifts, seek that ye may abound *in them* to the edification of the church. 13 Wherefore, let him who speaketh in an *unknown* language pray that he may interpret. 14 For if I pray in an *unknown* language, my spirit prayeth, but my meaning is unprofitable.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Otherwise, when thou shalt bless *God* with *thy* spirit, how shall the unlearned hearer say Amen to thy thanksgiving, since he knoweth not what thou sayest? 17 For thou indeed givest thanks well; but the other is not edified. 18 I give thanks to God, speaking in *foreign* languages more than ye all: 19 yet I would rather speak, in the church, five words with meaning, that, *by my voice*, I might instruct others also, than ten thousand words in an *unknown* language.

20 Brethren, be not children in understanding: yet, in wickedness be infants, but in understanding be perfect men. 21 It is written in the law, "With *men* of other languages and with other lips, I will speak to this people; yet neither then will they hearken to me, saith the Lord." 22 Wherefore *different* languages are for a sign, not to those who believe, but to unbelievers; but prophesying *is for a sign*, not to unbelievers, but to those who believe.

23 If therefore, the whole church come together into one place, and all speak in *foreign* languages, and those who are unlearned, or unbelievers, come in, will they not say that ye are

mad? 24 But if all prophesy, and an unbeliever, or *one* unlearned, come in, he is reproved by all, he is examined by all: 25 the secrets of his heart are made manifest; and then he will fall down on *his* face and worship God, declaring that God is really in you.

26 How is it then, brethren? when ye come together, hath each of you a psalm, hath he a doctrine, hath he a *foreign* language, hath he a revelation, hath he an interpretation? Let all things be done to edification. 27 Now if any one speak in an *unknown* language, *let it be* by two, or at the most *by* three *sentences*, and separately; and let one interpret: 28 but if there be no interpreter, let such keep silence in the church; and let him speak to himself, and to God. 29 And let two or three prophets speak; and let the others discern. 30 But if *any thing* be revealed to another who sitteth by, let the first keep silence.

31 For ye may all prophesy one by one; that all may learn, and all may be exhorted. 32 Now the spirits of the prophets are subject to the prophets; 33 (for God is not *the author* of disorder, but of peace.) As in all churches of the saints, 34 let [your] women keep silence in the churches: for they are not permitted to speak; but *are commanded* to be under obedience, as the law also saith. 35 And if they desire to learn any thing, let them ask their husbands at home: for it is unbecoming that women should speak in the church.

36 What? did the word of God come forth from you? or hath it reached to you only? 37 If any one seem to be a prophet, or spiritual, let him acknowledge the things I write to you, for they are the commandments of the Lord. 38 But if any one be ignorant, let him be ignorant. 39 Wherefore, brethren, earnestly desire to prophesy; and yet forbid not to speak in *different* languages. 40 But let all things be done decently, and in order.

CH. XV. 1 NOW I declare to you, brethren, the gospel which I preached to you, which also ye have received, and in which ye stand; 2 through which also ye are saved, if ye keep in memory what doctrine I preached to you: unless ye have believed rashly.

3 For I delivered to you among the first things, that which I actually received, that Christ died for our sins, according to the scriptures; 4 and that he was buried, and that he was raised the third day, according to the scriptures; 5 and that he was seen by Peter, then by the twelve.

6 After that, he was seen by above five hundred brethren at once; of whom the greater part remain until now, but some are fallen asleep. 7 After that, he was seen by James; then by all the apostles. 8 And, last of all, he was seen by me also, as by one born out of due time. 9 (For I am the least of the apostles;

who am not worthy to be called an apostle, because I persecuted the church of God.

10 But by the favour of God I am what I am: and his favour which *was bestowed* on me, was not in vain; for I have laboured more abundantly than they all; yet not I, but the favour of God which *was* with me.) 11 Whether therefore *it be* I, or they, so we preach, and so ye have believed.

12 Now if Christ be preached, that he was raised from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then Christ hath not been raised: 14 and if Christ be not raised, then our preaching *is* certainly vain, [*and*] your faith also *is* vain. 15 Yea, we are found also false witnesses of God; because we have testified of God, that he raised up Christ; whom he raised not up, if the dead rise not.

16 For if the dead rise not, then Christ hath not been raised. 17 And if Christ be not raised, your faith *is* vain; ye are still in your sins. 18 Then those also who are fallen asleep in Christ, have perished. 19 If in this life, only, we have hope in Christ, we are, of all men, most miserable.

20 But indeed Christ hath been raised from the dead, *and is thereby* become the first fruits of those who sleep. 21 For since through man *came* death, so through man, the resurrection of the dead: 22 for, like as in Adam all die, so, also, in Christ all are to be made alive. 23 But every one in his own order: Christ the first-fruits; afterwards those who are Christ's at his coming. 24 (Then *will be* the end, when *Christ* shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power: 25 for he must reign, till he shall have put all enemies under his feet. 26 The last enemy shall be destroyed, *even* death: 27 for "he hath subjected all things under his feet."

But when it is said, "All things are subjected," *it is* manifest that He is excepted, who subjected all things to him. 28 And when all things shall be subjected to him, then the Son himself, also, will be subjected to Him who subjected all things to him, that God may be all in all.)

29 Otherwise, what shall they do, who are baptized in place of the dead, if the dead rise not at all? why then are they baptized in their place?* 30 And why stand we, also, in danger every hour? 31 I protest by my boasting concerning

* In the place of the dead, R. T. "Le Clerc, on Hammond, says. 'To me their interpretation seems most probable, who suppose ὑπερ equivalent to αντι, and the sense to be this: If there were no resurrection, what would become of those who every day, though they see christians put to death for their profession, yet cheerfully receive baptism, that they may supply the place of those that are dead in the christian church.'" Im. Ver. note. Dr. Macknight understands the baptism here spoken of, to be the baptism of suffering "for testifying the resurrection of the dead." See his commentary and note.

you,* which I have on account of Christ Jesus our Lord, I die daily.

32 If, *to speak* according to *the manner of* men, I have fought with wild beasts at Ephesus, what doth it profit me? If the dead rise not, let us eat and drink, for tomorrow we die. 33 Be not deceived: "Evil conversations corrupt good manners." 34 Awake to righteousness and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some one will say, "How are the dead raised up? and with what body do they come?" 36 *Thou* simpleton! that which thou sowest is not made alive, unless it die. 37 And *as to* that which thou sowest, thou sowest not the body which will be, but mere grain; perhaps of wheat, or of some other *grain*. 38 But God giveth it a body, as it hath pleased him; and to every seed its own body.

39 All flesh *is* not the same flesh: but *there is* one *flesh* of men, and another [flesh] of beasts, and another of fishes, and another of birds. 40 *There are* also heavenly bodies, and earthly bodies; but the glory of the heavenly *is* one, and *the glory* of the earthly *is* another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: (for *one* star differeth from *another* star in glory:) 42 so also *is* the resurrection of the dead.

The body is sown in corruption,† it is raised in incorruption: 43 it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: 44 it is sown an animal body, it is raised a spiritual body. There is an animal body, and there is a spiritual [body.] 45 And so it is written; The first "man," Adam, "became a living animal: *but* the last Adam *is* a life-giving spirit." 46 However, that *was* not first which is spiritual, but that which is animal; and afterward *came* that which is spiritual.

47 The first man *was* from the ground, earthly: the second man *is* [*the Lord*] from heaven.‡ 48 As *was* the earthly, such *are* they also who are earthly; and as *is* the heavenly, such will they also be who are heavenly. 49 And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

* "Kype remarks that ὑμετεραν καυχησιν here signifies *glorying of*, or *concerning you*." Parkhurst. Perhaps, "pride in you," (if the term, pride, be understood in a good sense,) comes as near the sense of the original as any word which can be used in English.

† The comparison here is not between the body which is put into the grave, and that which will be raised at the last day, but between the state of man, in the present frail and mortal life, and that in which he will be placed after his resurrection from the grave: when he will be made glorious, happy, and immortal." Im. Ver. note.

‡ Or "the second man is [*the Lord*] from heaven, [*heavenly*]." The word κυριος, *Lord*, is wanting in the Vatican, Ephr. Clermont, and many other manuscripts, and in the most ancient versions. The word ουρανιος, *heavenly*, is found in some good MSS. and in the Ethiopic and Vulgate versions. By introducing it, the latter clause of the verse better corresponds with the former. See Wakefield. Marcion is accused by Tertullian of inserting the word κυριος. Im. Ver. note.

50 But this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor doth corruption inherit incorruption.

51 Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet: (for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.) 53 For this corruptible must put on incorruption; and this mortal *must* put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the saying which is written; "Death is swallowed up in victory."

55 "O death, where *is* thy sting? O hades where *is* thy victory?" 56 Now the sting of death *is* sin; and the strength of sin *is* the law. 57 But thanks *be* to God, who giveth us the victory, through our Lord Jesus Christ. 58 Wherefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord; knowing that your labour is not in vain in the Lord.

Ch. XVI. 1 NOW concerning the collection for the saints, as I have appointed to the churches of Galatia, so do ye likewise. 2 Upon the first *day* of the week let every one of you lay *something* by him, treasuring up, according as he prospereth; that there be no collections when I come. 3 And when I come, whomsoever ye shall approve, them I will send, with letters, to take your gift to Jerusalem. 4 But if it be worthy of my going also, they shall go with me.

5 Now I will come to you, when I shall pass through Macedonia: (for I *mean to* pass through Macedonia:) 6 and perhaps I shall remain, yea, and winter with you, that ye may conduct me on my way whithersoever I go. 7 For I will not, at this time, see you on the road *only;* but I hope to remain a while with you, if the Lord permit. 8 But I shall remain in Ephesus until Pentecost. 9 For a great and effectual door is opened to me; and *I have* many adversaries.

10 NOW if Timothy come, see that he be with you without fear: for he worketh the work of the Lord, as I also *do.* 11 Let no one therefore despise him: but conduct him on his way in peace, that he may come to me: for I expect him with the brethren. 12 And concerning our brother Apollos, I greatly entreated him to come to you with the brethren: yet he was by no means willing to come now; but he will come when he shall have a convenient time.

13 Watch, stand firmly in the faith, show yourselves men, be strong. 14 Let all things among you be done in love.

15 Now I entreat you, brethren, *whereas* ye know that the household of Stephanas is the

first-fruits of Achaia, and that they have addicted themselves to the service of the saints, 16 that ye also submit yourselves to such, and to every one who helpeth with *me* and laboureth. 17 I rejoice at the coming of Stephanas and Fortunatus and Achaicus; for what remained to be done on your part, they have supplied; 18 for they have refreshed my spirit, and yours: acknowledge, therefore, such persons.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord; and the church *also* that *assembleth* in their house. 20 All the brethren salute you. Salute one another with a holy kiss.

21 THE salutation by the hand of *me* Paul. 22 If any one love not the Lord [*Jesus Christ*], let him be separated *from you.* Our Lord cometh. 23 The favour of our Lord Jesus Christ *be* with you. 24 My love* *be* with you all in Christ Jesus. [*Amen.*]

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 PAUL, an apostle of Jesus Christ, by the will of God, and Timothy *our* brother, to the church of God which is in Corinth, and to all the saints who are in all Achaia: 2 favour *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 BLESSED *be* the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4 who comforteth us in all our affliction, that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted of God: 5 for as the sufferings of Christ abound in us, so our comfort also aboundeth through Christ. 6 But whether we be afflicted, *it is* for your comfort and salvation; or whether we be comforted, *it is* for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: 7 (and our hope concerning you *is* stedfast;) since we know, that as ye are partakers of the sufferings, so are ye also of the comfort.

8 For, brethren, we would not have you ignorant of our

* "The Alex. MS. omits μου *my*, and Le Clerc thinks that μου *my*, may have been written in mistake for θου, (which is a contraction for θεου *of God*, so that the true reading is "The love of God be with you all in Christ Jesus." Compare 2 Cor. xiii. 14." See Dis. Ver. note.

affliction which befel [*us*] in Asia; that we were exceedingly pressed above *our* strength, so that we despaired even of life: 9 but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead: 10 who delivered us from so great a death, and doth deliver *us;* in whom we hope that he will yet deliver *us;* 11 you likewise helping, together with others, by prayer for us; that, because of the benefit *bestowed* on us by means of many *persons*, thanks may be given for us by many.

12 For this is our boasting,* the testimony of our conscience; that, in simplicity and sincerity towards God, (not with carnal wisdom, but by the favour of God,) we have behaved ourselves in the world, and more abundantly towards you. 13 For we do not write different things to you, but only what ye read or even acknowledge, and I hope that ye will acknowledge [*even*] to the end: 14 as ye have acknowledged us also as to part of you; for we are your boasting,* as ye also *will be* ours in the day of the Lord Jesus.

15 And in this confidence, I was formerly desirous of coming to you, (that ye might receive a second benefit;) 16 and to pass by you into Macedonia, and to return to you from Macedonia, and to be conducted by you on my way towards Judea. 17 When therefore I thus purposed, did I use any lightness? or the things which I purpose, do I purpose according to the flesh, that with me there should be yes, yes, and no, no?†

18 But *as* God *is* faithful, our preaching to you was not yes and no. 19 For Jesus Christ, the Son of God, who was preached among you by us, (*even* by me, and Silvanus, and Timothy,) was not yes, and no, but in him was yes: 20 (for all the promises of God *are*, in him, the yes, and, in him, the amen,) to the glory of God through us. 21 But he who establisheth us, together with you, in Christ, and hath anointed us, *is* God: 22 who hath also sealed us, and given the earnest of the spirit in our hearts.

23 Moreover I call upon God as a witness against my soul, that to spare you, I came not as yet to Corinth: 24 (not that we have dominion over your faith, but are fellow-helpers of your joy; for in faith ye stand.)

Ch. II. 1 But I determined this with myself, that I would not come to you again in grief. 2 For if I grieve you, who maketh me glad, but he who is grieved by me? 3 And I wrote this matter [*to you*], lest, when I came, I should have grief from those, on whose account I ought to rejoice; having con-

* See 1 Cor. xv. 31, and the note there.

† Michaelis conjectures that the true reading is το ναι, ου, και το ου, ναι, that my yes should be no, and my no, yes. Marsh's Michaelis, vol. ii. p. 408.

fidence in you all, that my joy is *the joy* of you all. 4 For out of much affliction, and distress of heart, I wrote to you with many tears; not *merely* that ye might be grieved, but that ye might know the love which I have most abundantly for you.

5 But if any one have caused grief, he hath not grieved me, but in part; that I may not charge you all. 6 Sufficient to such an one *is* that rebuke, which *was* given by many: 7 so that, on the contrary, ye *ought* rather to forgive *him*, and to comfort *him*; lest such an one should be swallowed up by excessive grief. 8 Wherefore I beseech you to confirm *your* love towards him. 9 For to this *end* also I wrote, that I might know the proof of you, whether ye be obedient in all *things*. 10 But to whom ye forgive any thing, *I forgive* also: for what I have forgiven, if I have forgiven any thing, for your sakes *I have done it*, in the person of Christ; 11 lest the adversary should gain advantage over us: for we are not ignorant of his devices.

12 NOW when I came to Troas to *preach* the gospel of Christ, and a door was opened to me by the Lord, 13 I had no rest in my spirit, because I found not Titus my brother: but I bade them farewel, and went thence into Macedonia.

14 But thanks *be* to God, who always causeth us to triumph* in Christ, and maketh manifest the odour of the knowledge of himself through us, in every place. 15 (For we are a sweet odour† of Christ unto God, among those who are saved, and among those who are lost: 16 to the one *we are* the odour of death unto death; and to the other, the odour of life unto life: and who *is* sufficient for these *things*?) 17 For we are not as many, who corrupt‡ the word of God: but, as of sincerity, as of God, *as* in the presence of God, we speak concerning Christ.

Ch. III. 1 Must we begin again to recommend ourselves? or need we, as some, letters of recommendation to you, or *letters* [of recommendation] from you? 2 Ye are our letter *of recommendation*, written in the hearts of us *all*, known and read by all men: 3 since *ye are* manifestly declared to be the letter of Christ, ministered by us; written not with ink, but by *the* spirit of *the* living God; not on tables of stone, but on *the* fleshy tables of the heart.

4 Now we have this kind of self-confidence through Christ towards God: 5 not because we are sufficient of ourselves to reason any thing as from ourselves, but our sufficiency *is* from God: 6 who hath even made us able ministers of *the* new covenant; not of *the* letter, but of *the* spirit: for the letter killeth, but the spirit giveth

* who leadeth us in triumph, Wakefield.
† smell, Newcome.
‡ that adulterate, N. "an allusion to vintners, who adulterate pure wine with unwholesome mixtures." Im. Ver. note.

life. 7 But if the ministry of death, engraven in letters [*on*] stones, was glorious, so that the sons of Israel could not stedfastly behold the face of Moses, in consequence of the glory of his countenance, which *glory* was to be done away; 8 how shall not the ministry of the spirit be rather glorious?

9 For if the ministry of condemnation *was* glorious, much more doth the ministry of justification abound in glory. 10 For even that which was glorified was not glorified in this respect, by reason of the excelling glory. 11 For if that which is abolished, *is abolished* by glory, much more that which remaineth, *remaineth* in glory.

12 Having therefore such hope, we use much plainness of speech; 13 and not as Moses, *who* put a veil upon his face; that the sons of Israel might not steadfastly behold the end of that which is *now* abolished. 14 (Yet their minds are blinded: for until this day the same veil remaineth, in the reading of the old covenant; it not being discovered that it is abolished in Christ; 15 but even to this day, when Moses is read, the veil is upon their heart: 16 nevertheless, when it shall turn to the Lord, the veil will be taken away. 17 Now the Lord is the spirit: and where the spirit of the Lord *is*, [*there*] *is* freedom.) 18 For we all, with unveiled face, reflecting as mirrors the glory of the Lord, are transformed *into* the same image, from glory to glory, *even* as by the Lord of the spirit.*

CH. IV. 1 WHEREFORE having this ministry, according as we have received mercy, we faint not; 2 but have commanded away the hidden things of shame, not walking in craftiness, nor acting deceitfully with the word of God; but, by manifestation of the truth, recommending ourselves to every man's conscience, in the sight of God. 3 But if our gospel also be veiled, it is veiled to those who are lost;† 4 to those unbelievers, whose minds the god of this age hath blinded; so that the lustre of the glorious gospel of Christ, who is the image of God, doth not enlighten *them*. 5 For we preach not ourselves, but Christ Jesus the Lord; and *are* ourselves your servants on account of Jesus.

6 For God, who commanded the light to shine out of darkness, hath shone in our hearts, to *give* the lustre of his glorious knowledge, in the face of Jesus Christ.

7 BUT we have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us. 8 *We*

* So Macknight. "The meaning of this passage, stripped of the metaphor, is, We apostles, the ministers of the covenant of the Spirit, do not impart to the world a veiled or dark knowledge of that covenant, as Moses gave the Israelites an obscure knowledge of the covenant of the letter. But we all, having a complete knowledge of the covenant of the Spirit by inspiration from Christ, preach it every where in the plainest manner. So that in diffusing the knowledge of God and religion through the world, we are the images or representatives of Christ, by the power of an abiding inspiration from him who is the Lord, or author of the covenant of the Spirit." See Macknight *in loco*.

† "to them who destroy themselves." Ibid.

are every way afflicted, but not distressed; *we are* perplexed, but not in despair; 9 persecuted, but not forsaken; cast down, but not destroyed; 10 always bearing about in *our* body the death of Jesus; that the life, also, of Jesus, may be made manifest in our body.

11 For we, who are alive, are continually exposed to death for the sake of Jesus; that the life also of Jesus may be made manifest in our mortal flesh. 12 So that death worketh in us, but life in you. 13 Yet having the same spirit of faith, as it is written, "I believed, and therefore I have spoken," we also believe, and therefore speak; 14 knowing, that he who raised up the Lord Jesus, will raise up us also by Jesus, and will present *us* together with you.

15 For all *our sufferings are* for your sakes; that the favour which hath abounded to many, may, through the thanksgiving of many, overflow to the glory of God. 16 For which cause, we faint not; but, even though our outward man perish, yet the inward man is renewed day by day. 17 For our present light affliction worketh for us an excessively exceeding aionian weight of glory;* 18 *for* we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* for a short time, but the things which are not seen *are* aionian.

CH. V. 1 For we know that, if our earthly house of *this* tabernacle were destroyed, we have a building from God, a house not made by hands, aionian, in the heavens. 2 For we groan in this *tabernacle*, earnestly desiring to be clothed upon with our habitation which is from heaven: 3 since we shall indeed be found clothed upon, *and* not naked. 4 For we who are in *this* tabernacle groan, being burdened; not that we wish to be unclothed, but clothed upon; that mortality may be swallowed up by life.

5 Now he who hath prepared us for this purpose, *is* God; who hath [*also*] given us the earnest of the spirit. 6 Wherefore *we are* always of good courage, and know that, while we are present in the body, we are absent from the Lord: 7 (for we walk by faith, not by sight:) 8 we are of good courage, *I say*, and desirous rather to be absent from the body, and to be present with the Lord: 9 wherefore we earnestly strive also, that, whether present or absent, we may be well-pleasing to him.

10 For we must all be made manifest before the judgment-seat of Christ; that every one may receive the things in the body, according to what he hath done, whether *it be* good or bad.

11 KNOWING therefore the terror of the Lord, we persuade men; and we are made manifest to God; and I hope that we are made manifest in your

* Gr. καθ' ὑπερβολην εις ὑπερβολην αιωνιον. Now if *aionian* be strictly infinite or endless, how can any thing exceed it, even by a rhetorical figure, so as to be *hyperbole upon hyperbole* above or beyond it?

consciences also. 12 [*For*] we commend not ourselves again to you, but give you occasion to boast on our account; that ye may have *something* to *answer* those, who boast in appearance, and not in heart. 13 For, whether we have been transported beyond ourselves, *it is* to God: or whether we be sober, *it is* for you.*

14 For the love of Christ constraineth us, judging this, that, [if] one died for all, then the whole were dead; 15 and he died for all, that the living should no longer live to themselves, but to him who died, and was raised, for them. 16 Wherefore, henceforth we know no one according to the flesh: yea, though we have known Christ according to the flesh, yet now we no longer know *him*. 17 Wherefore if any one *be* in Christ, *this is* a new creation: the old things are passed away; behold, [all things] are become new.

18 But all things *are* from God; who hath reconciled us to himself through [*Jesus*] Christ, and hath given to us the ministry of reconciliation: 19 namely, that God was in Christ reconciling the world to himself, not imputing to them their trespasses, and hath committed to us the doctrine of reconciliation. 20 We are therefore ambassadors for Christ, as though God besought *you* by us: we, in behalf of Christ, entreat *you*, "Be ye reconciled to God." 21 [For] *God* hath made him, who knew no sin, a sin-*offering* for us, that, in him, we may be made the righteousness of God.

CH. VI. 1 Now, fellow-labourers, we also beseech *you* that ye receive not the favour of God in vain: 2 (for *Isaiah* saith, "I have heard thee in a time accepted, and in the day of salvation I have assisted thee:" behold, now the well-accepted time: behold, now, the day of salvation:) 3 giving no one offence in any thing, that *our* ministry be not blamed: 4 but in all things, recommending ourselves as *the* ministers of God; in much patience, in afflictions, in necessities, in distresses, 5 in stripes, in imprisonments, in disturbances, in labours, in watchings, in fastings; 6 in purity, in knowledge, in long-suffering, in kindness, in a holy spirit, in love unfeigned, 7 in the word of truth, in *the* power of God; *yea*, through the right hand and left hand armour of righteousness:† 8 through honour and disgrace, through evil report and good report: as deceivers, and *yet* true; 9 as unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; 10 as grieved, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 Our mouth is opened to you, O Corinthians, our heart

* So Thomson.

† "This is said in allusion to the armour of the ancients." Macknight.

is enlarged. 12 Ye are not straitened in us; but ye are straitened in your own bowels.

13 Now *as* a recompense for this, (I speak as to *my* children,) be ye also enlarged. 14 Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with iniquity? and what communion hath light with darkness? 15 and what concord hath Christ with Belial? or what part hath a believer with an unbeliever? 16 and what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, "I will dwell among them, and walk among *them;* and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separated," saith the Lord, "and touch not *any* unclean thing; and I will receive you, 18 and will be a father to you, and ye shall be to me sons, and daughters," saith the Lord Almighty.

CH. VII. 1 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in *the* fear of God.

2 RECEIVE us: we have wronged no one; we have corrupted no one, we have defrauded no one. 3 I speak not this to condemn *you:* for I have said before, that ye are in our hearts, to die together and to live together. 4 Great *is* my freedom of speech towards you, great *is* my boasting* concerning you: I am filled with comfort, I abound exceedingly in joy under all our affliction.

5 For when we were come into Macedonia, our flesh had no rest, but we were afflicted on every *side*: without *were* oppositions, within *were* fears. 6 Nevertheless, God, who comforteth those who are brought low, comforted us by the coming of Titus: 7 and not by his coming only, but by the comfort with which he was comforted on your account, when he told us your earnest desire, your lamentation, your zeal for me: so that I rather rejoiced. 8 For though I grieved you by *my* letter, I do not repent; though indeed I did repent: for I perceive that *my* letter hath grieved you for a short time only.

9 Now I rejoice, not that ye were grieved, but that ye were grieved to repentance: for ye were grieved in a godly manner, so that in nothing did ye received damage from us. 10 For a godly sorrow worketh repentance, to salvation, not to be regretted: but the grief of the world worketh death. 11 For, behold, this very thing, ([your] being grieved in a godly manner,) what carefulness it wrought in you, yea, apologizing, yea, indignation, yea, fear, yea, earnest desire, yea, zeal, yea, punishment!† in all things, ye have

* See 1 Cor. xv. 31.

† i. e. punishment of the incestuous person. See Macknight, and Parkhurst. Or the word ἐκδίκησις may be rendered *vindication*, which, perhaps, is the sense in the text.

proved yourselves to be clear [in] this matter.

12 Wherefore, though I wrote to you, *I did it*, not so much on account of him who had done the wrong, nor on account of him who had suffered the wrong, as that our care for you might be made manifest to you, in the sight of God.

13 We, therefore, were comforted by your comfort: and we rejoiced more exceedingly for the joy of Titus, because his spirit was refreshed by you all. 14 For if I have boasted to him in any respect concerning you, I have not been put to shame: but as we spake all things to you, in truth, so also our boasting which *was* before Titus, is found true. 15 And his tender affection is more abundant towards you; while he remembereth the obedience of you all, how ye received him with fear and trembling. 16 I rejoice that in every thing I have confidence in you.

CH. VIII. 1 NOW we make known to you, brethren, the very liberal* gift bestowed by the churches of Macedonia; 2 that, under a great trial of affliction, the abundance of their joy, the depth of their poverty, hath abounded to the riches of their liberality. 3 For to *their* power, (I bear witness,) yea, and beyond their power, *they were* willing of themselves; 4 beseeching us with much intreaty, *concerning their* gift, and the joint administration of it *to* the saints. 5 And *this they did*, not as we expected; but they first gave themselves to the Lord, and to us, by the will of God; 6 so that we desired Titus, that, as he had already begun *to do this*, so he would likewise finish in you also this *work* of liberality.

7 Now as ye abound in every thing, *in* faith, and utterance, and knowledge, and all diligence, and in your love to us; *see* that ye abound also in this work of liberality. 8 I speak not by *way of* command; but to try the sincerity of your love also, by the diligence of others. 9 (For ye know the gracious goodness of our Lord Jesus Christ, that for you he was poor, being rich,† that ye, through his poverty, might be rich.) 10 And I give my judgment in this *matter;* for this is expedient for you, who have already begun, not only to do, but also to have a willing mind, a year ago.

11 Now then, complete, also, the doing *of it;* that, as *there was* a readiness to will, so also *there may be* a fulfilment out of what ye possess. 12 For if there be first a ready mind, *it is* accepted according to what [*any one*] hath, *and* not according to what he hath not. 13 For *I mean* not that others may be eased, and you burdened: 14 but *that*, by an equality, your abundance *may be a supply* at

* Or, the godly gift. Or. the godlike gift. Literally, the favour of God.

† while he was rich—see Wakefield—πλουσιος ων, επτωχευσε. The construction requires it to be understood, not of a passage from a preceding state of wealth to a succeeding state of poverty, but of two contemporary states. He was rich and poor at the same time.

this time, for their want; that their abundance, also, may be *a supply* for your want: that there may be an equality, 15 as it is written, "He who *had gathered* much, had nothing over; and he who *had gathered* little, had no want."

16 But thanks *be* to God, who hath put the same diligent care for you, into the heart of Titus. 17 For he respected indeed *my* exhortation; but, being very earnest, he went to you of his own accord. 18 And we sent with him a brother, whose praise in the gospel *is* throughout all the churches; 19 and not *that* only, but who was also appointed, by the churches, our fellow-traveller, with this liberal gift, which is *to be* administered by us to the glory of the Lord [himself], and *to the declaration of* our ready mind: 20 we avoiding this, that no one should blame us in this abundance which is *to be* administered by us; 21 *and* providing things which are good, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them, our brother, (whom we have often found diligent in many things, but now much more diligent,) because of the great confidence which *we have* in you. 23 If *any inquire* of Titus, *he is* my partner, and fellow-labourer towards you: or *if* our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ. 24 Wherefore show *ye* to them, re the churches, the proof of your love, and of our boasting on your account.

CH. IX. 1 FOR, concerning *your* ministration to the saints, it is superfluous for me to write to you. 2 For I know your readiness, for which I boast of you to those of Macedonia, that Achaia was prepared a year ago: and your zeal hath stirred up very many. 3 Yet I have sent the brethren, lest our boasting of you in this respect, should be in vain; that, as I said *of you*, ye may be prepared: 4 lest, if those of Macedonia, come with me, and find you unprepared, we (that we say not ye) should be put to shame for this confidence. 5 I have therefore thought it necessary to exhort the brethren, that they would go before to you, and make up beforehand your bounty, before spoken of *by me*, that *it* might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 However, this *I say*, He who soweth sparingly, will also reap sparingly; and he who soweth bountifully, will also reap bountifully. 7 *Let* every one *give*, according as he chooseth in his heart; not with pain, or by constraint: for God loveth a cheerful giver. 8 And God *is* able to make every gift abound towards you; that, having always all sufficiency in all things, ye may abound to every good work: 9 (as it is written, "He hath dispersed abroad; he hath given to the poor: his righteousness remaineth to the age.")

10 Now may he who supplieth seed to the sower, and bread for food, supply and multiply your seed sown, and increase the fruits of your righteousness; 11 ye being enriched in all things to all liberality, which causeth thanksgiving by us to God. 12 For the ministration of this service not only supplieth the wants of the saints, but aboundeth also in many thanksgivings to God; 13 (for through the proof of this ministry, they glorify God for your professed subjection to the gospel of Christ, and for your liberal contribution to them, and to all;) 14 and in their prayer for you, ardently loving you for the exceedingly bountiful gift *bestowed* by you. 15 [*Now*] thanks *be* to God for his unspeakable gift.*

CH. X. 1 NOW I, the same Paul, who, when present, indeed, *am* humble among you, but when absent am bold towards you, beseech you by the mildness and clemency of Christ, 2 and I request, that, when present, I may not be bold, with that confidence wherewith I conclude to be bold against some, who conclude us to be really *persons* who walk according to the flesh. 3 For though we walk in the flesh, we do not war according to the flesh; 4 (for the weapons of our warfare *are* not carnal, but mighty, through God, to the casting down of strong holds;) 5 casting down false reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity, to the obedience of Christ; 6 and being ready to avenge all disobedience when your obedience is complete.

7 Do ye look on things according to the outward appearance? If any one trust in himself that he is Christ's, let him of himself think this also, that, as he *is* Christ's, so are we likewise. 8 For though I should boast in a somewhat extraordinary manner of our authority, which the Lord hath given to us for your edification, and not for *your* destruction, I should not be ashamed: 9 but *I forbear*, that I may not seem as if I would terrify you by *my* letters.

10 For *his* letters, it is said, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. 11 Let such an one think this, that as we are in word, by letters, when absent, such *we will be* in deed also, when present.

12 For we dare not place ourselves in the same rank, or compare ourselves, with some who commend themselves: but they, measuring themselves by themselves, and comparing themselves with themselves†, [*are not wise.* 13 *But we*] [will boast] not of things without measure; but according to the measure of the line which God hath allotted to us, that we should reach even to you.

* This applies to Christ, who "may well be called *God's unspeakable gift.*" Macknight.

† Or, they measure themselves by themselves, and compare themselves with themselves. [But we will] not [boast] of things, but, etc. See Newcome's note.

14 For we stretch not ourselves too far, as though we reached not to you: (for we came even as far as to you in *preaching* the gospel of Christ;) 15 not boasting of things without measure, *that is*, in the labours of other men; but having hope, when your faith is increased, that we shall be abundantly enlarged among you, as concerning our line; 16 so as to preach the gospel in the *parts* beyond you, *and* not to boast in another's line of things made ready for us. 17 But he who boasteth, let him boast in the Lord. 18 For not he who commendeth himself is approved, but he whom the Lord commendeth.

CH. XI. 1 I WISH that ye would bear with me a little in *this* foolishness: and indeed bear with me. 2 For I am jealous of you, with a godly jealousy: for I have espoused you to one husband, that I may present *you*, *as* a chaste virgin, to Christ. 3 But I fear lest, *that* as the serpent deceived Eve by his subtilty, [so] your minds should be corrupted from the simplicity which is in Christ. 4 For if he who cometh *among you*, preach another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, *nevertheless* ye might well bear with *me*.

5 For I suppose that I am *in* nothing inferior to the very greatest of the apostles. 6 For though rude in speech, yet *I am* not *so* in knowledge; but on every occasion we have been made manifest to you in all *things*.

7 Have I committed an offence in humbling myself, that ye might be exalted; inasmuch as I have preached to you the gospel of God without cost? 8 I robbed other churches, taking wages from *them*, that I might minister to you: 9 and when I was present with you, and wanted, I was chargeable to no one: for that which was wanted by me, the brethren who came from Macedonia supplied; and in every thing, I have kept myself from being burdensome to you, and will *still* keep myself.

10 *As* the truth of Christ is in me, this boasting of mine cannot be stopped in the regions of Achaia. 11 Why? because I love you not? God knoweth *otherwise*. 12 But what I do, *that* will I still do; so as to cut off occasion from those who desire occasion; that, wherein they boast, they may be found even as we.

13 For such *are* false apostles, deceitful workmen, transforming themselves into apostles of Christ. 14 And no wonder: for the adversary also, transformeth himself into a messenger of light. 15 *It is* therefore no great thing, if his ministers, also, transform themselves as ministers of righteousness: whose end will be according to their works. 16 I say again; Let no one think

me foolish: but if otherwise, at least as a fool, bear with me, that I also may boast a little. 17 What I speak, in this confident boasting, I do not speak according to the Lord, but as in foolishness.

18 Since many boast according to the flesh, I also will boast. 19 For ye gladly bear with the foolish, since ye *yourselves* are wise. 20 For ye bear with it, if any one bring you into slavery, if any one devour *you*, if any one take *of you*, if any one exalt himself, if any one smite you on the face. 21 As concerning dishonour, I say that we have been weak. Yet whereinsoever any is bold, (I speak foolishly,) I also am bold.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they Abraham's offspring? so *am* I. 23 Are they ministers of Christ? (I speak *as* one void of reason,) I *am* more; in labours, more abundant; in stripes, far exceeding; in prisons, more frequent; in deaths, often. 24 (Five times I received from the Jews forty *stripes* except one. 25 Thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I floated in the deep.) *I have been in* journeys often, 26 *in* dangers from floods, *in* dangers from robbers, *in* dangers from *my own* countrymen, *in* dangers from *the* gentiles, *in* dangers in the city, *in* dangers in the desert, *in* dangers on the sea, *in* dangers among false brethren; 27 [in] labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Besides the things which are without, the troubles which assail me daily, *in* the care of all the churches.

29 Who is weak, and I am not weak? who falleth away, and I burn not? 30 If I must needs boast, I will boast of the things which concern my weakness. 31 The God and Father of our Lord Jesus Christ, who is blessed to the ages, knoweth that I speak not falsely.

32 In Damascus, the governor under king Aretas guarded the city of the Damascenes, [desiring] to apprehend me: 33 and I was let down, in a basket, through a window in the wall; and escaped his hands.

CH. XII. 1 Doubtless it is not expedient for me to boast. Yet I will come to visions and revelations of the Lord. 2 I know a man in Christ,* who, fourteen years ago, was caught up to the third heaven: (whether in the body, I know not; or whether out of the body, I know not; God knoweth.) 3 And I know *respecting* this man, (whether in the body, or out of the body, I know not, God knoweth,) 4 that he was caught up to paradise, and heard unspeakable words which it is not possible for man to utter. 5 Of

* i. e. a disciple of Christ.

such an one I will boast: but of myself I will not boast, except in my weaknesses.

6 For if I were willing to boast, I should not be foolish; for I should speak the truth: but I forbear, lest any one should think concerning me above what he seeth me *to be*, or what he heareth from me. 7 And lest I should be too much exalted, by the exceeding greatness of *God's* revelations, there hath been given me a thorn in the flesh, an angel-adversary† to buffet me, [lest, *I say*, I should be too much exalted.]

8 Concerning this, I besought the Lord thrice, that it might depart from me. 9 And he said to me, "My favour is sufficient for thee: for [my] power is made perfect in weakness." Most gladly therefore I will rather boast in my weaknesses, that the power of Christ may rest upon me.

10 I take pleasure therefore in weaknesses, in shameful treatment, in necessities, in persecutions, in distresses for the sake of Christ: for when I am weak, then I am strong. 11 I am become foolish: ye have compelled me: for I ought to have been recommended by you: for in nothing am I inferior to the chief of the apostles, though I am nothing. 12 The signs indeed of an apostle have been wrought among you, in all patience, in signs and wonders and mighty works.

13 For what is it wherein ye have been inferior to other churches, unless *it be* that I myself was not burdensome to you? forgive me this wrong. 14 Behold, a third time, I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children. 15 And I will very gladly spend, and be altogether spent for you: though loving you most abundantly, I am less loved *by you*.

16 But be it so: "I did not burden you; nevertheless, being crafty I caught you with guile." 17 Did I overreach you through any of those whom I sent to you? 18 I desired Titus *to go;* and, with him, I sent a brother. Did Titus in any way overreach you? walked we not in the same spirit? *walked we* not in the same steps?

19 THINK ye that we again defend ourselves to you? we speak before God in Christ: and *we do* all things, beloved, for your edification.

20 For I fear lest, when I come, I may not find you such as I would, and *lest* I may be found by you such as ye would not: lest *there be* contentions, envyings, wrath, strife, evil-speakings, whisperings, swellings, disturbances: 21 *and* lest, when I come again, my God may humble me among you,

† In the original, an angel-satan. "The best commentators," says Mr. Farmer, "suppose that the bodily affliction, or thorn in the flesh, here referred to, was some paralytic symptom." See Gal. iv. 13.

and I may bewail many who have heretofore sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CH. XIII. 1 This third time, I *am* coming to you. By the mouth of two or three witnesses, every matter shall be established. 2 I have told beforehand, and I *again* tell beforehand (as present the second time, though now absent) those who have heretofore sinned, and all others, that, if I come again, I will not spare *them:* 3 since ye seek a proof that Christ speaketh by me, (who towards you is not weakness, but in you is powerful; 4 for though he was crucified through weakness, yet he lived through the power of God; for we also are weak in him, yet we shall live with him, through the power of God towards you;) 5 try yourselves, whether ye be in the faith; prove yourselves. Know ye not *concerning* yourselves, that Jesus Christ is in you, unless perhaps ye be without proof? 6 But I hope that ye will know that we are not without proof.

7 Now I pray to God, that ye do no evil; *I pray* not that we may appear approved, but that ye may do what is good, though we should be indeed without proof. 8 For we cannot do any thing against the truth, but for the truth. 9 For we are glad when we are weak, and ye are strong; [and] for this we pray also, *even* for your perfection. 10 Wherefore I write these things, being absent; lest, being present, I should use sharpness, according to the power which the Lord hath given me, *but* to edification, and not to destruction.

11 FINALLY, brethren, farewell. Be perfect, be of good comfort, be of the same mind, live in peace: and the God of love and peace will be with you. 12 Salute one another with a holy kiss. 13 All the saints salute you. 14 The favour of the Lord Jesus Christ, and the love of God, and the common fruition of the holy spirit, *be* with you all.

THE EPISTLE OF PAUL TO THE GALATIANS.

CHAP. I.

1 PAUL, an apostle, (not from men, nor by man, but by Jesus Christ, and God *the* Father, who raised him from the dead,*) 2 and all the brethren who are with me, to the churches of Galatia: 3 favour

* "Not deriving my mission from other apostles, nor even from God by their appointment, but from Jesus Christ himself; and consequently, from God his Father. Here, observe, Jesus

be to you, and peace, from God *the* Father, and *from* our Lord Jesus Christ; 4 who gave himself for our sins, that he might deliver us from this present evil age, according to the will of our God and Father; 5 to whom *be* glory to the ages of ages. Amen.

6 I WONDER that ye are so soon removed from him who called you in *the* favour [of Christ,] to a different gospel: 7 which *indeed* is not another; but there are some who trouble you, and desire to alter the gospel of Christ.

8 But though we, or an angel from heaven, preach any gospel to you, besides that which we have preached to you, let him be accursed.* 9 As we have said already, so I now say again; If any one preach any gospel to you besides that which ye have received, let him be accursed.* 10 For, do I now approve myself to men, or to God? or do I seek to please men? [*for*] if I still pleased men, I should not be a servant of Christ.

11 But I declare to you, brethren, that the gospel preached by me is not according to man. 12 For I neither received it from man, nor was I taught *it* but through the revelation of Jesus Christ.† 13 For ye have heard of my former behaviour in the Jewish religion, that I exceedingly persecuted the church of God, and laid it waste; 14 and made a proficiency in the Jewish religion above many of the same age in mine own nation, being more exceedingly zealous of the traditions of my fathers: 15 but when it pleased [*God,*] who separated me *to the gospel* from my mother's womb, and called *me* through his favour, 16 to reveal his son in me, that I might preach the glad tidings of him among the gentiles; I did not confer immediately with flesh and blood; 17 nor did I go up to Jerusalem to those who were apostles before me; but I went into Arabia, and returned to Damascus.

18 Then, after three years, I went up to Jerusalem, that I might see Peter; and abode with him fifteen days. 19 But I saw none other of the apostles, except James, the Lord's brother. 20 (Now *concerning* the things which I write to you, behold, in the sight of God, I lie not.) 21 Afterward, I went into the regions of Syria and Cilicia; 22 and I was unknown, by face, to the churches of Judea, which were in Christ: 23 but they had only heard, that he who formerly persecuted us, now preached the faith, which formerly he laid

Christ is distinguished from God, to whom he was subordinate, and by whose power, and not his own, he was raised from the dead." Dr Priestly. "It may also be observed; that the apostle's distinction here is not between a man and a being of a superior order; but between men now living in the world, and who were themselves servants and messengers of Christ, and Jesus Christ himself, who had been raised from the dead, and exalted to be the head and governor of the church." Im. Ver. note.

* Gr. *anathema*, which signifies a person or thing "separated to destruction." Parkhurst. "One cut off from the congregation of the worshippers of God." Macknight. See 1 Cor. v. 5.

† q. d. from no man living upon earth, but from Christ in his exalted state. See note on ver. 1.

waste. 24 And they glorified God on my account.

CH. II. 1 Then, within fourteen years, I went up again to Jerusalem, with Barnabas, and took with me also Titus. 2 And I went up according to a revelation, and made known to them that gospel which I preach among the gentiles; but privately to those who were of reputation, lest I run, or might have run, in vain. 3 But not even Titus, who *was* with me, though a Greek, was compelled to be circumcised: 4 and that because of false brethren who crept in by stealth, (who came in privily to spy out our freedom which we have in Christ Jesus, that they might bring us into slavery:) 5 [*to whom*] we yielded by subjection, [*no not*] for an hour; that the truth of the gospel might continue with you.

6 But concerning those who appeared to be considerable, whatsoever they were, it maketh no difference to me: (God accepteth no man's person:) those, *I say*, who appeared *to be considerable*, in conference added nothing to me. 7 But, on the contrary, when they saw that the gospel of the uncircumcision was committed to me, as *the gospel* of the circumcision was to Peter: 8 (for he who wrought powerfully, in Peter, to the apostleship of the circumcision, wrought powerfully in me also toward the gentiles;) 9 and when James, and Peter, and John, who appeared to be pillars, perceived the favour which was bestowed on me, they gave to me and Barnabas, the right hand of fellowship; that we *should go* to the gentiles, and they to the circumcision: 10 only *desiring* that we should remember the poor; which very thing I was also earnest to do.

11 But when Peter came to Antioch, I withstood him to his face, because he was *to be* blamed.* 12 For before some came from James, he ate with the gentiles: but, when they were come, he withdrew and separated himself, fearing those of the circumcision. 13 And the other Jews also dissembled with him; so that Barnabas likewise was carried away with *them* by their hypocrisy. 14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said to Peter in the presence of *them* all, "If thou, being a Jew, live according to the manner of the gentiles, and not according to that of the Jews, how compellest thou the gentiles to live like the Jews?

15 We, *who are* Jews by nature, and not sinners of the gentiles, 16 since we know that a man is not justified through *the* works of *the* law, but through faith in Jesus Christ; even we have believed in Christ Jesus, that we might be justified through faith in Christ, and not through the works of *the* law: for through *the* works of *the* law no flesh will be justified. 17 But if, while we seek to be justified in Christ, we ourselves also

* Gr. κατεγνωσμενος ην *was* to be *condemned*: q. d. his conduct was highly reprehensible.

be found sinners, *is* Christ *the* minister of sin? By no means.

18 For if I build again the things which I have destroyed, I make myself a transgressor. 19 For I, through the law, have died to the law, that I might live to God. 20 I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith in the Son of God, who loved me, and delivered himself up for me. 21 I do not make void the favour of God: for if justification *come* through the law, then Christ died in vain."

CH. III. 1 O SENSELESS Galatians, who hath deceived you, before whose eyes Jesus Christ hath been heretofore clearly set forth [*among you*] *as* crucified? 2 This only I desire to learn from you: Received ye the spirit through *the* works of *the* law, or through *the* hearing of faith? 3 Are ye so senseless? having begun with the spirit, are ye now made perfect by the flesh? 4 Have ye suffered so many things in vain? if indeed *it must* even *be* in vain.

5 He, therefore, who ministered to you the spirit, and wrought miracles among you, *did he these things* through *the* works of *the* law, or through *the* hearing of faith? 6 *it was through faith:* even as "Abraham believed God, and it was counted to him for righteousness." 7 Know therefore, that those who *live* through faith are *the* sons of Abraham. 8 And the scripture, having foreseen that through faith, God would justify the nations, proclaimed, before to Abraham, *the* glad tidings, *saying*, "In thee all nations shall be blessed." 9 So those who are through faith, are blessed with faithful Abraham. 10 For they who are through *the* works of *the* law, are under a curse: for it is written, "Cursed *is* every one who continueth not in all the things which are written in the book of the law, to do them."

11 But that no one is justified by *the* law in the sight of God, *is* evident: for "the just through faith shall live." 12 Now the law is not through faith: but "he who doth them, shall live in them." 13 Christ hath redeemed us from the curse of the law, having been made a curse for us: (for it is written, "Cursed *is* every one who hangeth on a tree:") 14 that the blessing of Abraham might come on the nations through Jesus Christ; that we might receive the promise of the spirit through faith.

15 Brethren, (I speak according to *the manner of* men,) though *it be* but a man's covenant, yet, if it be confirmed, no one disannulleth it, or addeth to it. 16 Now to Abraham, and to his seed, the promises were made. (It is not said, "And to seeds," as of many; but as of one; "And to thy seed," which *one person* is Christ.)

17 And this I say, *that* the covenant which God confirmed before [*concerning Christ,*] the

law, which was four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. 18 For if the inheritance *be* from law, *it is* no more from promise: but God freely gave *it* to Abraham by promise. 19 *To* what *purpose* then *was* the law? It was added because of transgressions, till the seed should come, to whom the promise was made; *and it was* ministered by messengers through the hand of a mediator. 20 Now a mediator is not *a mediator* of one; but God is one.

21 *Is* the law then against the promises of God? By no means: for if a law had been given, which could have bestowed life, *then* truly justification would have been from the law. 22 But the scripture hath included all together under sin, that the promise, through faith in Jesus Christ, might be given to those who believe. 23 But before faith came, we were kept under the law, included together to the faith which was afterward to be revealed. 24 So that the law was our instructor *to bring us* to Christ, that we might be justified through faith. 25 But now faith is come, we are no longer under an instructor. 26 For ye are all *the* sons of God through faith in Christ Jesus.

27 For as many of you as have been baptized to Christ, have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free-man, there is neither male nor female: for ye all are one in Christ Jesus. 29 But if ye *be* Christ's, then ye are the seed of Abraham, [and] heirs according to the promise.

CH. IV. 1 Now, I say *that* the heir, as long as he is a child, differeth nothing from a servant, though he is *to be* master of all; 2 but is under tutors and guardians, until the time appointed by *his* father. 3 So we, likewise, when we were children, were in servitude under the elements of the world: 4 but when the fulness of the time was come, God sent forth his Son, born of a woman,* born under *the* law, 5 to redeem those who were under *the* law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the spirit of his Son into our hearts, crying, "Abba, Father." 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir [*of God, through Christ*].

8 AT that time, however, when ye knew not God, ye did slavish service to those who by nature are not gods: 9 but now, after ye have known God, or rather have been known by Him, why is it ye again turn to the weak and beggarly elements to which ye desire to be again in servitude? 10 Ye observe days, and months, and seasons, and years. 11 I fear concerning you, lest I have bestowed on you labour in vain.

* "The phrase, 'born of a woman,' bears no allusion to the supposed miraculous conception of Christ. It is a common Jewish phrase to express a proper human being. See Job. xiv. 1; xv. 14; xxv. 4. Matth. xi. 11. Luke vii. 28." Im. Ver. note.

12 Brethren, I beseech you, be as I *am;* for I also *was* as ye *are:* ye have wronged me in nothing. 13 But ye know that in weakness of the flesh I preached the gospel to you at first: 14 and my trial, which was in my flesh, ye did not set at naught nor scorn: but ye received me as a messenger of God, *or even* as Christ Jesus. 15 What then [*were*] your congratulations? for I bear you witness that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I speak to you the truth? 17 *Some* zealously affect you, *but* not well: yea, they desire to exclude you, that ye may zealously affect them. 18 But *it is* good to be zealously affected towards a good *man* at all times; and not merely when I am present with you. 19 My dear children, of whom I again travail in birth, until Christ be formed in you; 20 I could wish, indeed, to be present with you now, and to change my voice: for I am exeeedingly in doubt concerning you.

21 Tell me, ye who desire to be under *the* law, do ye not hear the law? 22 For it is written, that Abraham had two sons; one by a bond-woman, and another by a free-woman. 23 But he *who was* of the bond-woman, was born according to the flesh; whereas he of the free-woman *was* by promise. 24 Which things are spoken *by me* allegorically: for these *women* signify the two covenants; the one from Mount Sinai, bearing children to servitude, which is Agar: 25 (for this Agar is Mount Sinai in Arabia, and answereth to the Jerusalem which now is: for she is in servitude with her children:) 26 but the Jerusalem from above, is the free-woman, who is our mother.

27 For it is written, "Rejoice, thou barren, who bearest not; break forth and shout, thou who travailest not; for the desolate hath many more children than she who hath an husband."

28 Now, brethren, we, like Isaac, are *the* children of promise. 29 But as then, he who was born according to the flesh, persecuted him *who was born* according to the spirit, even so *it is* now. 30 Nevertheless, what saith the scripture? "Send forth the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman."

31 [*So then,*] brethren, we are not children of the bond-woman, but of the free.

Ch. V. 1 Stand firmly, therefore, in the freedom with which Christ hath made us free,* and be not again put under the yoke of servitude.

2 Behold, I Paul say to you, that if ye be circumcised, Christ will profit you nothing. 3 Yea, I again testify to every

* Some copies read, "we are not children of the bond-woman but of the free, with which liberty Christ hath made us free. Stand firmly, therefore, and be not," etc. See Griesbach.

man who is circumcised, that he is a debtor to perform the whole law. 4 Whosoever of you seek to be justified in the law, *to such* Christ is become of no effect; ye are fallen from *the covenant of* favour. 5 For we, by the spirit, look for the hope of justification from faith. 6 For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 *Once* ye ran well: who hindered you that ye might not obey the truth? 8 This persuasion *came* not from him who called you. 9 A little leaven leaveneth the whole lump. 10 I am persuaded concerning you, in the Lord, that ye will not think otherwise *than I do:* but he who troubleth you will sustain the condemnation, whosoever he be.

11 And *as to* myself, brethren, if I still preach circumcision, why do I still suffer persecution? then indeed would the stumbling-block of the cross be done away.

12 I could even wish that they who disturb you were cut off.

13 For, brethren, ye have been called to freedom: only *use* not freedom for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one commandment, *even* in this; "Thou shalt love thy neighbour as thyself." 15 But if ye bite and devour one another, take heed that ye be not consumed by one another.

16 Now I say, Walk by the spirit, and fulfil not the desire of the flesh. 17 For the flesh desireth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye do not the things which ye would. 18 But if ye be led by *the* spirit, ye are not under *the* law.

19 Now the works of the flesh are manifest, which are *these;* fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, hatred, contentions, rivalries, wrath, disputes, divisions, heresies, 21 envyings, murders, drunkenness, revellings, and such-like: of which I tell you beforehand, as I have also declared before, that those who do such things will not inherit the kingdom of God. 22 But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance: 23 against such things there is no law.

24 Now those who are Christ's, have crucified the flesh with *its* passions and desires. 25 If we live by *the* spirit, let us also walk by *the* spirit. 26 Let us not be vain-glorious, provoking one another, envying one another.

Ch. VI. 1 Brethren, if a man be even discovered in any offence, ye, who are spiritual, should restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens; and thus fulfil the law of Christ. 3 For if

any one think himself to be something, when he is nothing, he deceiveth himself. 4 But let every one try his own work; and then he will have boasting in himself alone, and not in another. 5 For every one will bear his own burden.

6 Now let him who is taught this doctrine, make him who teacheth partaker in all good things. 7 Be not deceived: God is not deluded: for whatsoever a man soweth, that will he also reap. 8 For he who soweth to his own flesh, from the flesh will reap corruption: but he who soweth to the spirit, from the spirit will reap aionian life. 9 And let us not be weary in well-doing: for in due time we shall reap, if we faint not. 10 As we have opportunity, therefore, let us do good to all; but especially to those who are of the household of faith.

11 Ye see how large a letter I have written to you with mine own hand. 12 As many as desire to make a fair show in the flesh, such would compel you to be circumcised, only lest they should be persecuted for the cross of Christ. 13 For neither do they themselves, who are circumcised, keep the law; but they desire to have you circumcised, that they may boast in your flesh. 14 But far be it from me, that I should boast, except in the cross of our Lord Jesus Christ, through whom a world is crucified to me, and I to [*the*] world. 15 For in Christ Jesus neither is circumcision any thing, nor uncircumcision; but a new creation. 16 And as many as shall walk by this rule, peace and mercy *be* upon them, and upon the Israel of God.

17 Henceforth let no one trouble me: for I bear in my body the marks of the [*Lord*] Jesus. 18 Brethren, the favour of our Lord Jesus Christ *be* with your spirit. Amen.

THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

1 PAUL, an apostle of Jesus Christ, by the will of God, to the saints, and faithful in Christ Jesus, who are in Ephesus:* 2 favour *be* to you, and peace, from God our Father, and *from our* Lord Jesus Christ.

* The words ἐν Ἐφέσῳ, (in Ephesus,) are wanting in one manuscript: they were also wanting in some ancient copies in the time of Basil, in the fourth century. Marcion's copy reads "Laodicea." And though the external evidence is very great in favour of Ephesus, yet Mill, Benson, Paley, and many others think it probable that this letter was addressed by Paul to the Laodiceans, and is alluded to Col. iv. 16. It is indeed hardly possible, that the apostle should have dictated a letter to a society of Christians amongst whom he had resided

3 BLESSED *be* the God and Father of our Lord Jesus Christ, who hath blessed us, with every spiritual blessing in heavenly things, in Christ: 4 according as he chose us, in him, before the foundation of the world, that we might be holy and spotless before him in love: 5 having predestinated us to the adoption of sons, through Jesus Christ, to himself, according to the good pleasure of his will, 6 to the praise of his glorious favour, with which he hath highly favoured us in the beloved: 7 in whom we have redemption through his blood, *even* forgiveness of *our* offences,* according to the riches of his favour; 8 in which he hath abounded towards us in all wisdom and prudence; 9 having made known to us the mystery of his will, according to his good pleasure, which he purposed in himself 10 concerning the dispensation of the fulness of times, that he would gather together† *to himself, in one*, all things in Christ, which are in the heavens, and which are on the earth, *even* in him; 11 in whom we have also obtained an inheritance, having been predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 that we should be to the praise of his glory, having first hoped in Christ: 13 in whom ye also, having trusted, (after ye heard the word of truth, the glad tidings of your salvation,) in whom, *I say*, ye also, *having trusted*, have been sealed with the holy spirit of promise, 14 (which is the earnest of our inheritance,) to the redemption of the purchased possession, to the praise of his glory.

15 WHEREFORE I, also, having heard of your faith in the Lord Jesus, and love towards all the saints, 16 cease not to give thanks for you; making mention of you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation, in the knowledge of him: 18 that, the eyes of your mind being enlightened, ye may know what is the hope of his having called you, [*and*] what *are* the glorious riches of his inheritance among the saints; 19 and what *is* the exceeding greatness of his power towards us who believe, according to the working of his mighty strength, 20 which he wrought in Christ, when he raised him from the dead, and seated him

three years, without once alluding to that circumstance, or to any of the extraordinary events which had occurred during his abode in Ephesus. See Acts xix. 2 Cor. i. 8. 1 Cor. xv. 32. Paley's Hor. Paul. p. 242." Im. Ver. note.

* By the terms *we* and *us*, the apostle often speaks affectionately of the gentiles. See Locke. Their redemption signifies their deliverance from idolatry and vice: this was through the blood of Christ, by whose death the new covenant was ratified. The forgiveness of sin was transferring them from a heathen state, in which they are represented as sinners, to a covenant and privileged state, in which they are said to be justified and holy.

† The primary signification of the word ανακεφαλαιω, which the apostle here uses, is, to sum up an account, or, to reduce many sums to one. See Schleusner.

at his own right hand in the heavenly *places*;* 21 far above all principality, and power, and might, and dominion, and every name which is named, not only in this age, but also in that which is coming; 22 and put all things in subjection under his feet, and appointed him head over all things in the church, 23 which is his body, the fulness of him who filleth all in all: CH. II. 1 even you who were dead in offences and sins, 2 in which ye formerly walked, according to the manner† of this world, according to the powerful ruler of the air,‡ *and* of the spirit which now worketh in the sons of disobedience: 3 among whom all of us likewise lived, formerly, in the desires of our flesh, fulfilling the will of the flesh, and of *our* minds; and were by nature children of anger, even as others; 4 but God, who is rich in mercy, through his great love with which he loved us, 5 when we were dead in offences, hath given life to us also, together with Christ, (by favour ye are saved,) 6 and hath raised *us* up together, and made *us* sit together in the heavenly *places*,§ in Christ Jesus: 7 that in the ages to come, he might show the exceeding riches of his favour, in *his* kindness towards us *as manifested* in Christ Jesus.

8 For by favour ye are saved through faith: and this *salvation is* not from yourselves: *it is* the gift of God; 9 not from works: so that no one can boast. 10 For we are his workmanship, having been created in Christ Jesus to good works, in which God before designed that we should walk.

11 WHEREFORE remember that ye, formerly gentiles in the flesh, (who are called *the* uncircumcision by that which is called *the* circumcision in the flesh made by hands;) 12 *remember, I say*, that ye [*in*] that time were without Christ, being aliens from the citizenship of Israel, and strangers to the covenants of promise, having no hope, and without God in the world. 13 But now, in Christ Jesus, ye, who formerly were far off, are brought near in the blood of Christ.‖

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 (having abolished, in his flesh,

* In the figurative language of the apostle, all who enjoy the light of divine revelation, whether Jews or Christians, are said to dwell in *heaven*. See ch. ii. 6. See, also, Im. Ver. note.

† Gr *age*. "The state, or condition, of the gentile world." Newcome.

‡ "As Jews and Christians residing (figuratively) in heaven, are represented as constituting a polity under the government of angels, principalities, and powers, etc. so the unevangelized world are a polity under the government of a fictitious personage called Satan, the ruler of the air, etc. and his angels. This whole imagery is borrowed from the Oriental philosophy, and is not to be taken in a literal sense. See Mr. Lindsey, ubi supra." Im. Ver. note.

§ "As ch. i. 20, it is said that God hath seated Christ at his own right hand in heavenly places, so here it is also said, that God hath raised us up, and made us sit together in heavenly places." Ibid.

‖ "Jews and gentiles are harmoniously united in that dispensation, which is ratified by the death of Christ, and by which the burdensome ritual of Moses was superseded as the apostle asserts more particularly in the following verses." Im. Ver. note.

the *cause of* enmity, *even* the law of the commandments *consisting* in ordinances, to make in himself of the two, one new man, *thus* causing peace; 16 and to reconcile both to God, in one body, through the cross, having destroyed by it *their* enmity;) 17 and hath come and proclaimed the glad tidings of peace to you who *were* far off, and to those *who were* near. 18 For through him, we both have access, in one spirit to the Father.

19 So then ye are no more strangers and sojourners, but fellow-citizens with the saints, and of the household of God; 20 having been built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone*; 21 in whom all [*the*] building, being fitly framed together, groweth to a holy temple in *the* Lord: 22 in whom ye also are built together, for a habitation of God in *the* spirit.*

CH. III. 1 FOR this cause, I Paul, a prisoner, on account of Jesus Christ for *preaching to* you gentiles; 2 (since ye have heard† the gracious dispensation of God, which is given me towards you; 3 that by revelation, the mystery was made known to me, as I have written before, in few *words*, 4 by which, when ye read, ye may understand my knowledge in the mystery of Christ, 5 which in other generations, was not made known to the sons of men, as it hath now been revealed to his holy apostles and prophets in spirit; 6 *namely*, that the gentiles should be joint-heirs, and a joint-body, and joint-partakers of [his] promise in Christ, through the gospel; 7 of which I have been made a minister, according to the gift of that favour of God which hath been bestowed on me, according to the mighty working of his power: 8 on me, who am less than the least of all [*the* saints], this favour hath been bestowed, that I should preach among the gentiles the unsearchable riches of Christ; 9 and should clearly manifest to all what *is* the dispensation of the mystery, which, from *the beginning of* the ages, was hidden in God, who hath created all things:‡ 10 to the intent, that the manifold wisdom of God might now be made known, through the church, to the principalities and powers in the heavenly *places*; 11 according to a predisposition of the ages, which he formed in Christ Jesus our Lord; 12 in whom we have freedom of speech, and access with confidence through faith in him: 13 wherefore, I entreat that ye faint not at my afflictions for you, which are your glory): 14 *I say*, for this cause I bow my knees to the Father [*of our Lord Jesus Christ*], 15

* i. e. for a spiritual habitation of God.

† The apostle's expressions here, and in ver. 4, seem to indicate that the Christians to whom this epistle was addressed, were not personally known to him; and therefore favour the supposition that the epistle was sent to the Laodiceans, and not to the Ephesians.

‡ The words "by Jesus Christ" in the received text, are plainly an interpolation, perhaps a marginal gloss introduced into the text. See Im. Ver. note.

from whom the whole family in heaven and upon earth is named, 16 to grant you, according to the riches of his glory, that ye may be strengthened with might through his spirit, in the inner man; 17 that Christ may dwell in your hearts through faith; so that, being rooted and grounded in love, ye, 18 with all the saints, may be able to comprehend what *is* the breadth, and length, and depth, and height, *of this mystery;* 19 and to know the surpassing love of the knowledge of Christ, so that ye may be filled with all the fulness of God.

20 Now to him who is able to do exceeding abundantly above all that we can ask or think, according to the power which worketh in us, 21 to him *be* glory in the church in Christ Jesus, throughout all the generations [of the age] of ages. Amen.

CH. IV. 1 I THEREFORE, a prisoner in *the cause of* the Lord, beseech you, that ye walk in a manner worthy of the calling with which ye have been called; 2 with all humility of mind and meekness, with long-suffering, sustaining one another in love; 3 earnestly endeavouring to preserve the unity of the spirit in the bond of peace. 4 *There is* one body and one spirit, even as ye have been called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all; who *is* over all, and through all, and in [*us*] all.

7 But on every one of us favour hath been bestowed according to the measure of the gift of Christ. 8 Wherefore it is said, "When he ascended on high, he led captivity captive, [*and*] gave gifts to men." 9 (Now, this *expression*, he ascended, what is it but that he descended also into the lower [*parts*] of the earth? 10 he who descended is the same who also ascended far above all the heavens, that he might fill all things.) 11 And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 for the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ: 13 till we all come to the same faith in the Son of God, and to the same knowledge of him, to a perfect man, to the measure of the full stature of Christ: 14 that we may be no more children, tossed like waves, and carried about by every wind of doctrine, through the sleight of men, *and* through *their* craftiness for *the purpose of* artful deceit; 15 but embracing the truth in love, may grow up in all things to him who is the head, *even* Christ: 16 from whom the whole body, fitly compacted and connected by every assisting joint, according to the mighty working in the measure of every limb, maketh the increase of the body to the edification of itself in love.

17 THIS I say, therefore, and charge *you* in the Lord, that ye no more walk as the [*other*]

gentiles walk, in the vanity of their mind, 18 having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the hardness of their heart: 19 who, being past feeling, have given themselves over to lasciviousness, to the working of all uncleanness with greediness.

20 But ye have not so learned Christ; 21 since ye have heard *concerning* him, and have been instructed in him, *even* as the truth is in Jesus; 22 to put off, according to *your* former behaviour, the old man, who was corrupt according to deceitful desires; 23 and to be renewed in the spirit of your mind; 24 and to put on the new man, who is created, according to God, in righteousness and true holiness.

25 WHEREFORE put away lying, and speak every one truth to his neighbour; for we are members one of another. 26 *Though ye* be angry, yet do not sin: let not the sun go down upon your wrath: 27 and give no advantage to the impostor. 28 Let him who stole, steal no more: but let him rather labour, acquiring by *his* hands what is good, that he may be able to bestow on him who needeth. 29 Let no corrupt discourse proceed out of your mouth; but that which is good to the edification of the faith, that it may minister benefit to the hearers: 30 and offend not the holy spirit of God, in which ye have been sealed to the day of redemption.

31 Let all bitterness, and anger, and wrath, and clamourous evil-speaking, be put away from you, and all malice: 32 and be ye kind one to another, tenderly affectioned, forgiving one another, as God in Christ, hath also forgiven you.

CH. V. 1 Be ye therefore imitators of God, as beloved children; 2 and walk in love, as Christ also loved us, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell.

3 NOW let not fornication, or any uncleanness, or covetousness, be even named among you, (as becometh saints;) 4 or filthiness, or foolish talking, or scurrilous jesting, which are not fit; but rather the giving of thanks. 5 For this ye know, that no fornicator, or unclean person, or covetousness *man*, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no one deceive you with vain words: for because of these things the anger of God cometh on the sons of disobedience. 7 Be not therefore joint-partakers with them. 8 For ye were formerly darkness, but now *ye are* light in the Lord: walk as children of light: 9 (for the fruit of light *is* in all goodness, and righteousness, and truth;) 10 searching out what is well-pleasing to the Lord: 11 and have no fellowship with the unfruitful works of darkness; but rather even

reprove them. 12 For it is shameful even to speak of those things which are done by them in secret. 13 But all things that are discovered, are made manifest by the light: (for it is *the* light which maketh every thing manifest.) 14 Wherefore *the spirit* saith; "Awake, thou who sleepest, and arise from the dead, and Christ will give thee light."

15 See then that ye walk exactly; not as unwise, but as wise: 16 redeeming the time, because the days are evil. 17 Wherefore be not senseless, but understand what *is* the will of the Lord. 18 And be not drunk with wine, wherein is dissoluteness; but be filled with the spirit; 19 speaking to one another in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; 20 giving thanks always for all things to God even the Father, in the name of our Lord Jesus Christ.

21 In submitting yourselves one to another in the fear of Christ, 22 wives [*submit yourselves*] to your own husbands, as to the Lord: 23 for the husband is the head of the wife, as Christ also is the head of the church: (*and* he [*is*] the Saviour *also* of the *body:)* 24 however, as the church is subject to Christ, so *let* the wives *be* to their [own] husbands in every thing.

25 Husbands, love your wives, as Christ also loved the church, and gave himself up for it; 26 that he might sanctify it, having cleansed it by the washing of water, through the word; 27 that he might present *it* to himself a glorious church, not having blemish, or wrinkle, or any such thing; but that it might be holy and spotless. 28 Husbands ought so to love their wives, as their own bodies. He who loveth his wife, loveth himself: 29 for no one ever hated his own flesh; but *every one* nourisheth and cherisheth it, as Christ also *doth* the church: 30 for we are members of his body; [of his flesh, and of his bones.] 31 "Because of this, a man shall leave his father and mother, and shall cleave to his wife, and they two shall be one flesh."

32 This mystery is great; but I speak concerning Christ, and concerning the church. 33 However, let every one of you likewise so love his wife as himself; and *let* the wife *take care* that she reverence *her* husband.

Ch. VI. 1 Children, obey your parents [in the Lord]: for this is right. 2 "Honour thy father and mother," (which is the first commandment with promise,) 3 "that it may be well with thee, and thou mayest live long in the land." 4 And, fathers, provoke not your children to anger; but nourish them in the instruction and discipline of the Lord.

5 Servants, obey *your* masters according to the flesh, with

* i. e. the church.

fear and trembling, in singleness of your heart, as *yé obey* Christ: 6 not with eye-service, as men-pleasers; but as *the* servants of Christ, doing the will of God from the heart; 7 doing service with cheerfulness, as to the Lord, and not to men: 8 knowing that whatever good thing any one doth, he will receive it from the Lord, whether *he be* a servant or free-man.

9 And, masters, do the same to them, forbearing threats: knowing that yourselves also have a Master in heaven, with whom there is no respect of persons.

10 FINALLY, [my brethren,] strengthen yourselves in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the impostor: 12 for we wrestle not against flesh and blood,* but against principalities, against powers, against the rulers of this world of darkness, against the spirits of wickedness in heavenly places.

13 Therefore take up the whole armour of God, that ye may be able to withstand in the evil day, and to stand, having conquered every thing. 14 Stand therefore, having your loins girt about with truth; and having put on the breast-plate of righteousness; 15 and having your feet shod with a readiness for *preaching* the gospel of peace; 16 besides all, having taken up the shield of faith, with which ye will be able to quench all the fiery darts of the enemy 17 [take] also the helmet of salvation; and the sword of the spirit, which is the word of God: 18 praying in spirit, at all times, with all prayer and supplication; and, to [*this*] end, watching with all manner of readiness and supplication on behalf of all the saints; 19 and for me, that utterance may be given to me, in opening my mouth with freedom, to make known the mystery of the gospel, 20 for which I am an ambassador in a chain; that therein I may speak freely, as I ought to speak.

21 BUT that ye also may know the things concerning me, what I do, Tychicus, a beloved brother and faithful minister in the Lord, will make known to you all things; 22 whom I have sent to you for this very purpose, that ye might know our affairs, and that he might comfort your hearts.

23 PEACE *be* to the brethren, and love and faith, from God the Father, and from the Lord Jesus Christ. 24 Favour *be* with all those who love our Lord Jesus Christ in sincerity.

* "Flesh and blood is a Hebraism denoting mankind in general." Macknight.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAP. I.

1 PAUL and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus* who are in Philippi, and to the bishops† and deacons: 2 favour *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I THANK my God upon every remembrance of you; 4 always, in every supplication of mine for you all, making *my* supplication with joy, 5 for your kind contribution to the gospel, from its first day until now; 6 being confident of this very thing, that he, who hath begun a good work in you, will continue completing *it* until the day of Jesus Christ: 7 as it is right for me to think this of you all, because I have you in my heart, both in my bonds, and in my defence of myself, and *my* confirmation of the gospel, *even* all of you as being joint-contributors to the gift which I have received.

8 For God [is] my witness, how greatly I long after you all with the tender affection of Jesus Christ. 9 And this I pray, that your love may abound still more and more in knowledge, and in all judgment; 10 to the end that ye may put to the proof the things which differ; and that ye may be sincere, and without offence, till the day of Christ; 11 being filled with the fruit of righteousness, which *is* through Jesus Christ, to the glory and praise of God.

12 NOW I wish you to understand, brethren, that the things concerning me have fallen out rather to the furtherance of the gospel; 13 so that in all the palace, and in all other *places*, my bonds are well-known to be on account of Christ; 14 and that many of the brethren in the Lord, growing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed, even through envy and strife, and some also through good-will, preach Christ. 17 Those *who preach Christ* from love, *preach him* knowing that I am appointed for the defence of the gospel: 16 but those who *preach* from contention, preach Christ not sincerely, thinking to add affliction to my bonds.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and herein I rejoice, yea, and will rejoice. 19 For I know that this will end in my

* "To all who are holy by means of admission into the Christian covenant." See 1 Cor. i. 2. Newcome.

† Gr. επισκοποις (literally) "overseers." See Clarke.

deliverance, through your prayer, and *through* the supply of the spirit of Jesus Christ; 20 according to my earnest expectation and hope, that I shall be put to shame in nothing; but *that*, with all freedom of speech *in me*, Christ, as always, so now also, will be magnified in my body, whether *it be* through life or through death.

21 For as concerning me, to live *is* Christ, and to die *is* gain.* 22 But if *it be given me* to live in *the* flesh, this *preaching of Christ is* the fruit of my labour: yet what I should choose I know not: 23 but I am in a strait between the two, having a desire to depart, and to be with Christ; [*for*] *this would be* very far better: 24 nevertheless to remain still [*in*] the flesh *is* more needful for you. 25 And, confident of this, I know that I shall remain, and shall *even* remain with you all, for your furtherance and joy in the faith: 26 that your boasting in Christ Jesus may abound through me, by my presence with you again.

27 ONLY let your conduct be worthy of the gospel of Christ: that, whether I come and see you, or be absent, I may learn concerning you, that ye stand firmly in one spirit, striving together, with one mind, for the faith of the gospel; 28 and in nothing terrified by those who oppose it: which is to them a declaration of destruction, but to you of salvation, and that from God: 29 for to you it hath been graciously given, as concerning Christ, not only to believe in him, but also to suffer for him; 30 having the same contest which ye saw in me, and now hear *to be* in me.†

CH. II. 1 If therefore *there be* any comfort in Christ, if any consolation from love, if any mutual affection, if any compassion and mercies; 2 fill up my joy, that ye be of the same mind, having the same love, joined together in soul, of one mind: 3 *doing* nothing through contention, or vain-glory; but in humility of mind, esteeming others better than yourselves: 4 not regarding every one his own things *only*, but every one the things also of others.

5 [*For*] let this mind be in you which was also in Christ Jesus: 6 who, being in the form of God, did not eagerly grasp at this resemblance to God: 7 but divested himself, taking the form of a servant, was made

* "The apostle probably thought that the advent of Christ to raise the dead was very near. See 1 Thess. iv. 13—18, and therefore judged that a quiet rest in the grave till that event, would be to himself preferrable to a life of suffering and persecution: though he was content to continue in his present suffering state for the benefit of the church. At any rate he could not mean to express an expectation of an intermediate state of enjoyment between death and the resurrection: for he hints at no such topic of consolation to the bereaved Thessalonians in the passage above cited. And if he had expected that a state of felicity would have immediately succeeded the dissolution of the body, it would have been impossible for him to have declared to the Corinthians, 1 Cor. xv. 17, 18, that if the dead rise not, their faith would be vain, and that all who had fallen asleep in Christ had perished." Im. Ver. note.

† Some think that ver. 30 is misplaced, and that it ought to be inserted immediately after ver. 27.

in the likeness of men; 8 and being found in fashion as a man, he humbled himself, and became obedient to death, *even* the death of the cross.

9 Wherefore God, *on his part*, hath very highly exalted him, and of his favour rewarded him with that name which *is* above every name: 10 that, in the name of Jesus, every knee should bow, of those in heaven, and those on the earth, and those under the earth; 11 and that every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in mine absence, work out your own salvation with fear and trembling: 13 for it is God who worketh in you both to will and to do, of his good pleasure.

14 Do all things without murmurings and disputings; 15 that ye may be blameless and harmless, unreproveable children of God, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, 16 holding fast the word of life; that I may boast in the day of Christ, that I have not run in vain, nor laboured in vain.

17 Yea, if I be even poured out upon the sacrifice and public offering of your faith, I joy, and rejoice with you all: 18 and in the same manner do ye also joy, and rejoice with me.

19 But I hope in the Lord Jesus, to send Timothy shortly to you, that I may also be of good comfort when I know your affairs. 20 For I have no one likeminded, who will sincerely care for your affairs. 21 For all seek their own things, not the things of Christ Jesus.

22 But ye know the proof of him; that, as a child *serveth* a father, he hath served with me as to the gospel. 23 I hope therefore to send him forthwith, as soon as I shall see *how* the things concerning me *will end*. 24 But I trust in the Lord, that I myself also shall come shortly. 25 Yet I thought it necessary to send to you Epaphroditus, my brother and fellow-labourer, and fellow-soldier, and your messenger and minister to my wants. 26 For he greatly longed after you all, and was full of anguish, because ye had heard that he had been sick.

27 For indeed he was sick near to death: but God had pity on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. 28 I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all joy; and hold such in reputation: 30 because for the work [of Christ] he was near to death, having hazarded his life, to fill up what remained behind of your service towards me.

CH. III. 1 FINALLY, my brethren, rejoice in the Lord. To write the same things to you *is* not grievous to me, and is safe for you.

2 BEWARE of dogs, beware of evil-doers, beware of the concision. 3 For we are the circumcision, who worship God with *our* spirit, and glory in Christ Jesus, and have no confidence in the flesh: 4 though I *might* have confidence even in the flesh. If any other one seem to have confidence in the flesh, I *have* more: 5 circumcised the eighth day, of the race of Israel, *of* the tribe of Benjamin, a Hebrew of Hebrews; concerning *the* law, a Pharisee; 6 concerning zeal, persecuting the church; concerning righteousness, which cometh by *the* law, blameless.

7 But what things were gain to me, those I counted loss for the sake of Christ. 8 Yea doubtless, and I count that all things are loss for the excellency of the knowledge of Christ Jesus my Lord: (for whom I have suffered the loss of all things, and count them *as* refuse that I might gain Christ, 9 and might be found in him, not having mine own righteousness, which *is* from *the* law, but that which *is* through the faith of Christ, a righteousness which upon this faith, is from God:) 10 that I might know him, and the power of his resurrection, and the partaking of his sufferings, being made conformable to his death; 11 if by any means I might attain to the resurrection of the dead. 12 Not that I have already attained, nor am I already perfected: but I *still* pursue, that verily I may lay hold on *that* for which indeed I was laid hold on by Christ.*

13 Brethren, I count not myself to have laid hold on *the prize:* but one thing *I do;* forgetting the things which *are* behind, and reaching forth to the things which *are* before, 14 I press towards the goal, for the prize of the heavenly calling of God in Christ Jesus. 15 Let us therefore, as many as are perfect *men,* think thus: and if in any thing ye think otherwise, God will reveal even this to you. 16 However, as far as we have reached, let us walk therein.

17 Brethren, be joint-imitators of me, and mark those who so walk, as ye have us for an example. 18 For many walk, of whom I have told you often, and now I tell you, even weeping, *that they are* the enemies of the cross of Christ; 19 whose end is destruction, whose God *is their* belly, and *whose* glory *is* in their shame: who mind earthly things. 20 For our citizenship is in heaven; whence we also look for *our* Saviour, the Lord Jesus Christ; 21 who will change our debased body, *that it may be* of like form with his glorious body, according to the working by which he is able to subject even all things to himself.

* So Macknight. The allusions here are to the Grecian gymnastic games.

CH. IV. 1 Wherefore, my brethren, beloved and greatly desired, my joy and crown, thus, O *my* beloved, stand firmly in the Lord.

2 I BESEECH Euodia, and I beseech Syntyché, to be of the same mind in the Lord: 3 and I entreat thee also, true companion, help those *women*, who have laboured with me in the gospel, with Clement also, and *with* mine other fellow-labourers, whose names *are* in the book of life.

4 Rejoice in the Lord always: *and* again I say, Rejoice. 5 Let your mildness be known to all men. The Lord *is* near. 6 Take no anxious thought for any thing; but in every thing let your requests be made known to God by prayer and supplication with thanksgiving: 7 and the peace of God, which exceedeth all comprehension, will keep your hearts and minds in Christ Jesus.

8 Finally brethren, whatsoever is true, whatsoever *is* grave, whatsoever *is* just, whatsoever *is* pure, whatsoever *is* kind, whatsoever *is* of good report, if *there be* any virtue, and if *there be* any praise, think on these things; 9 what ye have both learned, and received, and heard, and seen in me, these things do: and the God of peace will be with you.

10 BUT I have rejoiced in the Lord greatly, that now at length your care of me hath revived; wherein ye were careful also *before*, but wanted opportunity. 11 Not that I speak concerning want: for I have learned, in whatsoever state I am, *therewith* to be content. 12 I know both *how* to be brought low, and I know *how* to abound: always, and in all things, I am instructed, both to be full and to be hungry, both to abound and to want: 13 I can do all things through him who strengtheneth me. 14 However, ye have done well, that ye jointly contributed to relieve my affliction.

15 And, ye also know, O Philippians, that, in the beginning of *my preaching* the gospel, when I was departing from Macedonia, no church had intercourse with me, as concerning giving and receiving, but ye only: 16 and that in Thessalonica ye sent, once, and also a second time, to my necessity. 17 Not that I further desire a gift: but I further desire fruit which may abound to your account.

18 But I have every thing, and abound: I am full, having received from Epaphroditus the things *which were sent* from you, an odour of a sweet smell, an acceptable sacrifice, well-pleasing to God. 19 And my God will supply all your wants, according to his riches in glory, in Christ Jesus. 20 Now to our God, and Father, *be* glory to the ages of ages. Amen.

21 SALUTE every one *who is* holy in Christ Jesus. The brethren who *are* with me, salute you. 22 All the saints salute you; chiefly those *who are* of Cæsar's household. 23 The favour of [*our*] Lord Jesus Christ *be* with you all. [*Amen.*]

THE EPISTLE OF PAUL TO THE COLOSSIANS.

CHAP. I.

1 PAUL, an apostle of Jesus Christ, by the will of God, and Timothy *our* brother, 2 to the saints and faithful brethren in Christ *who are* in Colossé: favour be to you, and peace, from God our Father.

3 WE give thanks to the God [and] Father of our Lord Jesus Christ, (praying always for you, 4 since we heard of your faith in Christ Jesus, and of your love to all the saints,) 5 because of the hope which is laid up for you in heaven, of which ye have heard before in the true doctrine of the gospel; 6 which is come to you, as also in all the world; and is bringing forth fruit, and increasing; even as it doth among you since the day ye heard *of it*, and knew the favour of God in truth; 7 as ye have learned [*also*] from Epaphras our beloved fellow-servant, who is for you a faithful minister of Christ; 8 who hath declared also to us your love in *the* spirit.

9 For this cause we also, since the day we heard *it*, cease not to pray for you, and to ask that ye may be filled with the knowledge of his will, in all spiritual wisdom and understanding; 10 *that* ye may walk in a manner worthy of the Lord so as to please him in all things, being fruitful in every good work, and increasing in the knowledge of God; 11 strengthened with all might, according to his glorious power, to all patience and endurance with joyfulness; 12 giving thanks to the Father, who hath made us fit to be partakers of the inheritance of the saints in light.

13 *TO him* who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his beloved Son: 14 *to him* in whom we have redemption, *even* the forgiveness of sins; 15 who is the image of the invisible God, the first-born of the whole creation: 16 (for in him all things were created* that are

* "That the apostle does not here intend the creation of natural substances is evident; for, 1st, He does not say that by (or in) him were created heaven and earth, but things in heaven, and things on earth: 2dly, He does not, in descending into detail, specify things themselves, viz. celestial and terrestial substances, but merely states of things, viz. thrones, dominions, etc. which are only ranks and orders of beings in the rational and moral world: 3dly, It is plain from comparing ver. 15 and ver. 18, that Christ is called the first-born of the whole creation, because he is the first who was raised from the dead to an immortal life: 4thly, The creation of natural objects, the heaven, the earth and sea, and all things therein, when they are plainly and unequivocally mentioned, is uniformally and invariably ascribed to the Father, both in the Old Testament and the New. Hence it follows, that the *creation*, which the apostle here ascribes to Christ, expresses that great change which was introduced into the moral world, and particularly into the relative situation of Jews and gentiles, by the dispensation of the gospel. This

in heaven, and that are on earth, visible or invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created through him, and for him: 17 and he is before all *things*, and in him all things subsist: 18 and he is the head of the body, the church: *even* he who is the chief, the first-born from the dead, that amongst all he might be the first.) 19 For it hath pleased *the Father* to inhabit all fulness in him; 20 and, through him, to reconcile all things to himself, (having made peace through the blood of his cross,) [through him,] *I say*, whether *they be* things on earth, or things in heaven.*

21 And you, *though* ye were formerly aliens,† and enemies in *your* mind, by wicked works, yet hath he now reconciled, 22 in the body of his flesh, through death, to present you holy, and spotless, and irreproachable in his sight; 23 if ye continue grounded and stedfast in the faith, and not moved away from the hope given by the gospel which ye have heard, *and* which hath been proclaimed in all [*the*] creation which *is* under heaven; of which, I Paul, have been made a minister.

24 I now rejoice in *my* sufferings, for you, and in my turn fill up that which in my flesh remaineth behind of *my* afflictions *because* of Christ, for the sake of his body, which is the church: 25 of which *church* I have been made a minister, according to the dispensation of God which hath been given me towards you, that I may fully preach the word of God, 26 *even* the mystery which hath been hidden from ages and from generations, but now hath been made manifest to his saints: 27 to whom God hath been willing to make known what are the glorious riches of this mystery among the gentiles; which *mystery* is Christ in you, the hope of glory: 28 whom we preach, admonishing every man and teaching [every man,] with all wisdom; that we may present every man perfect in Christ: 29 for which I also labour; and contend according to his working which powerfully worketh in me.

CH. II. 1 FOR I would that ye knew what earnest care I have for you, and *for* those in Laodicea, and *for* as many as have not seen my face in the flesh; 2 that their hearts might be comforted, they being knit together in love, and to all riches of the full assurance of *their* understanding, to the

is often called *creation*, or *the new creation*, and is usually ascribed to Jesus Christ; who was the great prophet and messenger of the new covenant. See Eph. i. 10; ii. 10—15; iii. 9; iv. 24; Col. iii. 10; 2 Cor. v. 17. This great change the apostle here describes under the symbol of a revolution, introduced by Christ amongst certain ranks and orders of beings, by whom, according to the Jewish demonology, borrowed from the Oriental philosophy, the affairs of states and individuals were superintended and governed. See Mr. Lindsey's Sequel, p. 477, and Wetstein *in loco*." Im. Ver. note.

* that is, gentiles or Jews, who were first reconciled to one another, and then to God, through Christ: i. e. through the gospel of Christ. See Eph. i. 10, also Eph. ii. 14—16.

† In their heathen state they were ceremonially and morally sinners. They are now ceremonially reconciled, i. e. brought to the profession of christianity that they may be morally purified.

knowledge of the mystery of God; 3 in whom are hidden all the treasures of wisdom and knowledge.

4 Now I say this, lest any one should deceive you by persuasive words. 5 For though I be absent in the flesh, yet I am with you in the spirit, rejoicing, and beholding your order, and the stedfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, *so* walk in him; 7 rooted and built up in him, and established in the faith, as ye have been taught, abounding [therein] in thanksgiving.

8 Beware lest any one spoil you through philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ. 9 For in him dwelleth all the fulness of the deity* bodily: 10 and ye are filled in him, who is the head, of all principality and power: 11 in whom also ye have been circumcised, with a circumcision not made by hands, in putting off the fleshly body, *that is*, in the circumcision of Christ; 12 having been buried with him in baptism, in which ye were also raised with *him*, through faith in the mighty working of God, who raised him from the dead. 13 And to you, being dead [in] your sins, and *in* the uncircumcision of your flesh, hath *God* given life, together with *Christ*, having freely pardoned all our trespasses; 14 having blotted out the hand-writing of ordinances which was against us, which was contrary to us, and taken it out of the way, and nailed it to the cross: 15 *and*, having spoiled principalities and powers,† he made a show of them openly, and in it triumphed over them.‡

16 Let no one therefore condemn you for *your use of* meats or drinks, or in respect of a feast, or new moon, or sabbath: 17 which are a shadow of the *things* approaching; but the body *is* of Christ. 18 Let no one defraud you of your prize, in a voluntary humility of mind and worship of angels, intruding into those things which he hath [*not*] seen, rashly puffed up by his fleshly mind. 19 And not holding fast the head, from whom all the body, supplied and connected by joints and bands, increaseth with the increase of God.

20 If ye have died with Christ from the elements of the world, why, as though liv-

* Godhead, N. Compare Eph. iii. 19, where Christians are said to be filled with all the fulness of God. "The scholastic word *godhead*," says Mr. Lindsey, "is rejected, because to common readers it countenances the strange notion of a God consisting of three persons." Lindsey's Second Address, p. 283, 284. "All those blessings which proceed from the Godhead, and wherewith we are filled, dwell in Christ, truly and substantially." Pierce *in loco*.

† "By his death he put an end to the Mosaic Institution, and superceded the Levitical priesthood and all the splendid offices and rites of the temple service. See Schleusner in verb. Ἀρχὴ, and Rosenmuller *in loco*." Im. Ver. note.

‡ i. e. in his sufferings on the cross.

ing in the world, are ye subject to ordinances; 21 *such as*, "Eat not, taste not, touch not;"* 22 (all which things are to be consumed by using *them*;) according to the commandments and doctrines of men? 23 Which *ordinances* have indeed a show of wisdom in will worship, and humility of mind, and not sparing the body: *yet are* not in any honour, *but serve* to the satisfying of the flesh.

CH. III. 1 If then ye have been raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Mind the things above, not the things on the earth. 3 For ye have died, and your life is hidden with Christ in God. 4 When Christ, *who is* your life, shall be manifested, then ye also will be manifested with him in glory.

5 DEADEN therefore your members as to the things on earth; *as to* fornication, uncleanness, passion, wicked lusts, and inordinate desire, which is idolatry; 6 for which things the anger of God cometh on the sons of disobedience: 7 in which ye also walked formerly, when ye lived in them. 8 But now do ye also put away all these; anger, wrath, maliciousness, evil-speaking, filthy talking, out of your mouth.

9 Lie not one to another, since ye have put off the old man with his deeds; 10 and have put on the new *man*, who is renewed in knowledge, according to the image of Him who created him: 11 where there is not Greek and Jew, circumcision and uncircumcision; barbarian and Scythian; slave *and* free-man: but Christ *is* all [things,] and in all.

12 Put on therefore, as *the* chosen of God, holy and beloved, bowels of pity, kindness, humility of mind, meekness, long-suffering: 13 (forbearing one another, and freely forgiving one another, if any one have a cause of complaint against another: even as Christ freely forgave you, so also *do* ye:) 14 and, besides all these things, *put on* love, which is the bond of perfection. 15 And let the peace of Christ, preside in your hearts, to which ye have been also called in one body; and be ye thankful.

16 Let the doctrine of Christ dwell in you richly: teaching and admonishing one another, in all wisdom, with psalms, and hymns, and spiritual songs; singing with thankfulness in your hearts, to God. 17 And whatsoever ye do in word or action, *do* all in the name of [*the Lord*] Jesus, giving thanks to God, [even] *the* Father, through him.

18 WIVES, submit yourselves to your husbands, as it is fit, in the Lord. 19 Husbands, love *your* wives, and be not bitter towards them. 20 Children, obey *your* parents in all things; for this is well-pleasing in the Lord. 21 Fathers, provoke not your children, lest they be discouraged. 22 Servants, obey,

* So Wakefield. See Parkhurst under ἅπτομαι.

in all things, *your* masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: 23 and whatsoever ye do, perform it heartily, as to the Lord, and not to men; 24 knowing, that from the Lord ye will receive the reward of the inheritance: [*for*] ye serve Christ *as your* Lord. 25 But he who doth wrong, will receive for the wrong which he hath done: and there is no respect of persons.

CH. IV. 1 Masters, give to *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 PERSEVERE in prayer, watching therein, with thanksgiving; 3 praying at the same time for us also, that God would open to us a door of utterance, to speak the mystery of Christ, for which I am even in bonds; 4 that I may make it manifest, as I ought to speak. 5 Walk in wisdom towards those who are without, redeeming the time. 6 Let your discourse *be* always well-pleasing, seasoned with salt, so that ye may know how ye ought to answer every one.

7 ALL things concerning me, Tychicus will declare to you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord; 8 whom I have sent to you for this purpose, that he may know your affairs, and comfort your hearts; 9 together with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things which *are done* here.

10 Aristarchus my fellow-prisoner, and Mark son to the sister of Barnabas, concerning whom ye have received commandments, (if he come to you receive him,) 11 and Jesus called Justus, who are of the circumcision, salute you. These have been my only fellow-labourers as to the kingdom of God; and they have been a comfort to me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always earnestly striving for you in *his* prayers, that ye may stand perfect and complete in all the will of God. 13 For I bear him witness that he hath a great concern for you, and *for* those at Laodicea, and *for* those at Hierapolis. 14 Luke, the beloved physician, and Demas, salute you. 15 Salute the brethren, who are at Laodicea; and Nymphas, and the church which *assembleth* in his house.

16 And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. 17 And say to Archippus; "Take heed to the ministry which thou hast received in the Lord, that thou fully discharge it."

18 THE salutation by the hand of me Paul. Remember my bonds. Favour *be* with you.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 PAUL,* and Silvanus, and Timothy, to the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ; favour *be* to you, and peace [from God our Father, and *our* Lord Jesus Christ.]

2 We give thanks to God always for you all, making mention of you in our prayers, 3 remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, before our God and Father; 4 knowing, brethren, beloved of God, the choice of you* *by him.* 5 For the gospel preached by us came not to you in words only, but also in power, and in the holy spirit, and in full confirmation; as ye know what manner of persons we were among you for your sake. 6 And ye became imitators of us, and of the Lord, having received the word amidst much affliction, with joy in the holy spirit: 7 so that ye have been examples to all the believers in Macedonia and Achaia.

8 For from you the word of the Lord hath sounded forth, not only in Macedonia and Achaia; but [*also*] in every place hath your faith towards God spread abroad, so that we need not to speak any thing *concerning it.*

9 For they themselves declare of us, what kind of entering in among you we had, and how ye turned to God from idols, to serve the living and true God; 10 and to look for his Son from heaven, whom he raised from the dead, *even* Jesus, who delivereth us from the approaching wrath.

Ch. II. 1 For yourselves, brethren, know that our entering in among you was not in vain: 2 but *even* after we had before suffered, and had been shamefully treated, as ye know, at Philippi, we had freedom of speech through our God to preach to you the gospel of God with much earnestness.

3 For our exhortation *was* not of error, nor of uncleanness, nor in guile: 4 but as we were approved of God to be entrusted with the gospel, we so speak, not as pleasing men, but God, who proveth our hearts.

5 For neither at any time used we flattering words, as ye know: nor a pretence of covet-

* "that God hath chosen you gentiles to be his peculiar people. 2 Thess. ii. 13." Newcome.

ousness, (God *is* witness:) 6 nor from men sought we glory, either from you or from others; (when we might have used authority, as apostles of Christ:) 7 but we were gentle among you, as a nursing mother cherisheth her children. 8 Being thus affectionately desirous of you, we are willing to bestow on you, not the gospel of God only, but also our own lives, because ye are become dear to us.

9 For ye remember, brethren, our labour and toil: *how* working night and day, that we might not be burdensome to any of you, we preached to you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily, and righteously, and unblameably we behaved ourselves among you who believe: 11 as ye know how we exhorted, and comforted, and charged every one of you, as a father *doth* his children, 12 that ye should walk in a manner worthy of God, who calleth you to his glorious kingdom.

13 For this cause also we thank God without ceasing, that, when ye received the word of God which ye heard from us, ye embraced *it*, not *as* the word of men, but (as it is in truth) the word of God, which also powerfully worketh in you who believe.

14 For ye, brethren, are become imitators of the churches of God in Judæa, which are in Christ Jesus: for ye also have suffered like things from your own countrymen, even as they *have* from the Jews; 15 who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are against all men: 16 forbidding us to speak to the gentiles, that they may be saved: so that they fill up *the measure of* their sins always: *and* now in the end, anger is coming upon them.

17 NOW we, brethren, having been bereaved of you for a short time, in presence, not in heart, have abundantly endeavoured with great desire to see your face. 18 Wherefore we have been willing to come to you (even I Paul) both once and again; but the adversary hindered us.

19 For what *is* our hope, or joy, or crown of glorying? *are* not even ye in the presence of our Lord Jesus [*Christ*] at his coming? 20 for ye are *indeed* our glory and *our* joy.

CH. III. 1 Wherefore, being no longer able to bear *our solicitude*, we thought it good to be left at Athens alone; 2 and sent Timothy our brother, and fellow-labourer, together with God, in the gospel of Christ, to establish you, and to comfort [you] concerning your faith; 3 that no one should be moved by these *mine* afflictions: (for yourselves know that we are appointed to this: 4 for, when we were with you, we told you beforehand that we should suffer affliction; even as it hath come to pass, and ye know.) 5 For this cause, also,

being no longer able to bear *my solicitude*, I sent to know your faith; *fearing* lest by some means the tempter had tempted you, and our labour might be in vain.

6 But now, when Timothy came to us from you, and brought us glad tidings of your faith and love, and that ye have a good remembrance of us always, longing to see us, as we also *do*, *to see* you; 7 for this cause, brethren, we were comforted concerning you in all our affliction and distress, *even* by your faith: 8 for now, if ye stand firmly in the Lord, we live *indeed*.

9 For what thanks can we return to God because of you, for all the joy with which we rejoice for your sakes before our God; 10 night and day praying very exceedingly, that we might see your face, and might perfect that which remaineth behind of your faith?

11 Now may our God and Father himself, and our Lord Jesus Christ, direct our way to you. 12 And may [the Lord] make you to increase and abound in love one towards another, and towards all *men*, even as we *do* towards you: 13 that he may establish your hearts in holiness unblameable before our God and Father, at the coming of our Lord Jesus [*Christ*] with all his saints.

CH. IV. 1 FINALLY, then we beseech you, brethren, and exhort *you* in the Lord Jesus, that, as ye have received of us how ye ought to walk, and to please God, ye would abound more and more. 2 For ye know what commandments we gave you by *the authority of* the Lord Jesus.

3 For this is the will of God, *even* your sanctification; that ye abstain from fornication; 4 that every one of you know how to keep his body* in sanctification and honour; 5 (not in the passion of desire, even as the nations that know not God;) 6 so as not to go beyond and overreach his brother in this matter: because the Lord *is* an avenger of all such, as we have also formerly told you, and testified.

7 For God hath not called us to uncleanness, but to sanctification. 8 He therefore who despiseth, despiseth not man, but God; who hath also given to us his holy spirit.

9 NOW as concerning brotherly kindness, ye need not that I write to you: for ye yourselves are taught of God to love one another: 10 and indeed ye do this towards all the brethren who are in all Macedonia. But we beseech you, brethren, that ye abound *in love still* more; 11 and that ye earnestly strive to be quiet, and to do your own business, and to work with your [*own*] hands, as we *formerly* commanded you; 12 that ye may walk becomingly towards those who are without, and *that* ye may have need of nothing.

13 NOW we would not have

* Gr. vessel. Newcome.

you ignorant, brethren, concerning those who are fallen asleep; that ye grieve not, even as others, who have no hope. 14 For since we believe that Jesus died, and arose; so also, *we believe* that God, through Jesus, will bring with him also those who are fallen asleep.

15 For this we say to you, by the word of the Lord, that we who *shall be* alive, and who *shall* remain to the appearance of the Lord, shall not be before those who are fallen asleep.

16 For the Lord himself will come down from heaven with a shout, with the voice of an archangel, and with the trumpet of God: and the dead in Christ will first be raised: 17 afterward, we who *shall be* alive, *and* who *shall* remain, shall be caught up together with them in clouds, to meet the Lord in the air: and so, we shall ever be with the Lord. 18 Wherefore, comfort ye one another with these words.*

CH. V. 1 BUT concerning the times and the seasons, brethren, ye have no need that I write to you. 2 For yourselves well know that the day of the Lord will come as a thief in the night. 3 When *men* shall say, "Peace and safety;" then sudden destruction will come upon them, as pangs upon a woman with child: and they shall not escape.

4 But ye, brethren, are not in darkness, that the *last* day should overtake you as a thief. 5 For all ye are sons of light, and sons of *the* day; we are not of *the* night and of darkness. 6 So then let us not sleep, even as others; but let us watch, and be sober. 7 For those who sleep, sleep by night; and those who are drunken, are drunken by night. 8 But let us, who are of *the* day, be sober; and put on the breast-plate of faith and love, and, for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to the obtaining of salvation through our Lord Jesus Christ; 10 who died for us, that, whether we are waking or sleeping *at that day*, we shall live together with him. 11 Wherefore, comfort each other, and edify one another, even as ye do.

12 NOW we beseech you, brethren, to acknowledge those who labour among you, and preside over you in the Lord, and admonish you; 13 and to esteem them very highly in love for the sake of their office. Be at peace among yourselves. 14 And we exhort you, brethren, admonish those who are disorderly, comfort the feeble-minded, support the weak, be long-suffering towards all.

15 See that none render evil for evil to any; but always follow that which is good, [*both*]

* "Observe here, that all the consolation, which the apostle administers to the bereaved and mourning Thessalonians, is derived from the Christian hope of a resurrection, and from what would happen at that awful and glorious period. He takes no notice of an intervening state of perception and felicity of which their deceased friends were even then in possession. A circumstance which the apostle could hardly have omitted, had the existence of such a state been revealed to him." Im. Ver. note.

towards one another and towards all *men*.

16 Rejoice always. 17 Pray without ceasing: 18 in every thing give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the spirit. 20 Despise not prophesyings: 21 but prove all things; *and* hold fast that which is good. 22 Abstain from all appearance of evil.

23 And may the God of peace himself sanctify you wholly: and may you throughout, spirit, life, and body, be preserved unblameable to the appearance of our Lord Jesus Christ. 24 Faithful *is* he who calleth you; and he will also do *this*.*

25 BRETHREN pray for us. 26 Salute all the brethren with a holy kiss. 27 I adjure you by the Lord that this epistle be read to all the [*holy*] brethren. 28 The favour of our Lord Jesus Christ *be* with you. *Amen.*

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 PAUL and Sylvanus, and Timothy, to the church of the Thessalonians *which is* in God our Father, and *in our* Lord Jesus Christ: 2 favour *be* to you, and peace, from God [our] Father, and *from* our Lord Jesus Christ.

3 WE ought to thank God continually for you, brethren, as it is fit, that your faith increaseth exceedingly, and *that* the love of every one of you all towards each other aboundeth: 4 so that we ourselves glory in you among the churches of God, for your patience and faith in all your persecutions and afflictions which ye endure; 5 *for* a manifestation of the just judgment of God, *and* to the end that ye may be rendered worthy of the kingdom of God, for which ye even suffer: 6 since *it is* a just thing with God, to recompense affliction to those who afflict you: 7 but to you who are afflicted, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, 8 in flaming fire, taking vengeance on those who know not God, and who obey not the gospel of our Lord Jesus Christ: 9 these shall suffer punishment, *even* aionian destruction, from the presence of the Lord, and from the glory of his power; 10 when he shall come in that day to be glorified by his saints,

* i. e. he will grant my petition for you.

and to be admired by all those who have believed: (for our testimony among you hath been believed.)

11 To which *end* also we pray for you always, that our God would render you worthy of *this* calling, and accomplish with power, every kind intention of beneficence, and work of faith: 12 that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the favour of our God, and of *our* Lord Jesus Christ.

CH. II. 1 NOW we beseech you, brethren, concerning the appearance of our Lord Jesus Christ, and our gathering together to him, 2 that ye be not easily shaken from *your* judgment, or troubled, either by *revelation of the* spirit, or by word, or by epistle, as from us, that the day of the Lord is instantly coming.*

3 Let no one by any means deceive you: for *that day will not come*, unless there come first a falling away, and the man of sin be revealed, the son of destruction; 4 who opposeth, and exalteth himself above every one who is called god, or *the object of* worship: so that he sitteth in the temple of God, showing himself to be a god.

5 Remember ye not, that, when I was yet with you, I told you these *things?* 6 And now ye know what hindereth; to the end that he may be revealed in his own time. 7 For the mystery of unrighteousness already worketh: only he who now hindereth *will hinder*, until he be taken out of the way. 8 And then the unrighteous one will be revealed, whom the Lord Jesus will consume with the breath of his mouth, and will destroy with the brightness of his appearance: 9 *even him*, whose appearance is according to the working of the adversary, with all false miracles and signs and wonders, 10 and with all iniquitous deceit [among] those who are lost; because they received not the love of the truth, that they might be saved.

11 And for this *cause* God will send them a mighty working of error, that they should believe a falsehood; 12 so that all will be condemned who believe not the truth, but have pleasure [in] iniquity.

13 But we ought always to give thanks to God for you, brethren, beloved of the Lord, that God from the beginning chose you to salvation, in holiness of spirit, and belief of the truth: 14 for which *end*, he hath called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 So then, brethren, stand firmly, and hold fast the traditions which ye have been taught,

* See Rom. viii. 38. 1 Cor. iii. 22. The apostle had never affirmed that the second coming of Christ was to take place instantaneously, or that very year, as he knew that some important events were to intervene. But this is by no means inconsistent with the supposition, that he might expect this event to take place before the decease of some who were then living. See Im. Ver. note.

whether by our word or by our epistle. 16 Now our Lord Jesus Christ himself, and our God and Father, who hath loved us, and hath given *us* aionian comfort and good hope through favour, 17 comfort your hearts, and establish [*you*] in every good doctrine and work.

CH. III. 1 FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* among you; 2 and that we may be delivered from unreasonable and wicked men: for all have not faith. 3 But the Lord is faithful, who will establish you, and keep you from evil. 4 And we have confidence through the Lord, concerning you, that ye both do, and will do, the things which we command you. 5 And may the Lord direct your hearts to the love of God, and to the patient waiting for Christ.

6 Now, we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who walketh disorderly, and not according to the tradition which they received from us. 7 For yourselves know how ye ought to imitate us; for we behaved not ourselves in a disorderly way among you: 8 nor did we eat bread from any one for nothing; but worked with labour and toil, night and day, that we might not be burdensome to any of you: 9 not because we have no right; but to make ourselves an example to you, that ye might imitate us.

10 For, when we were with you, this we commanded you, that, if any be not willing to work, neither let him eat. 11 For we hear that there are some among you, who walk disorderly, doing no business, but prying into the business of others. 12 Now those who are such we command, and exhort by our Lord Jesus Christ, that they quietly do their own business, and eat their own bread.

13 But, brethren, be ye not weary in well-doing. 14 And if any one obey not our word by this epistle, mark that *man*, [*and*] keep not company with him, that he may be ashamed. 15 Yet count *him* not as an enemy, but admonish *him* as a brother. 16 Now the Lord of peace himself give you peace always, in every manner. The Lord *be* with you all.

17 THE salutation by the hand of me Paul; which is *my* token in every epistle: thus I write. 18 The favour of our Lord Jesus Christ *be* with you all. [*Amen.*]

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

CHAP. I.

1 PAUL, an apostle of Jesus Christ, by the appointment of God our Saviour, and Christ Jesus, our hope, 2 to Timothy *my* own son in *the* faith; favour, mercy, *and* peace from God [*our*] Father, and Christ Jesus our Lord.

3 AS I besought thee to remain in Ephesus, when I went into Macedonia, that thou mightest charge some not to teach other doctrines, 4 nor give heed to fables, and endless genealogies, which minister questions rather than the dispensation of God in faith;* *so do.*

5 (NOW the end of this charge *to thee* is love out of a pure heart, and of a good conscience, and of faith unfeigned: 6 from *all* which some having erred, have turned aside to vain talk; 7 desiring to be teachers of the law, *yet* not understanding what they say, nor concerning what they strongly affirm.

8 But we know that the law *is* good, if any one use it as the law requireth; 9 knowing this, that *the* law is not made for a righteous *man*, but for the lawless and disobedient, for the ungodly, and for sinners, for the unholy and profane, for murderers of fathers and of mothers, for destroyers of mankind, 10 for fornicators, for sodomites, for man-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, 11 according to the glorious gospel of the blessed God which hath been committed to my trust. 12 [And] I thank Christ Jesus our Lord, who hath given me strength, that he counted me faithful, and put me into the ministry; 13 who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I acted ignorantly through unbelief: 14 and the favour of our Lord hath superabounded, with *that* faith and love which *are* in Christ Jesus.

15 This saying is true, and worthy to be received by all, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 However, for this *cause* I obtained mercy, that in me, a chief *sinner*, Jesus Christ might show forth all long-suffering, for an example to those who should hereafter believe on him to aionian life. 17 Now to the King of the ages, immortal, invisible, the only God, *be* honour and

* "This is the reading of all the ancient manuscripts except the Clermont. The meaning is, that idle questions concerning the fabulous genealogies of the Oriental philosophy would rather lead to trifling and endless disputes, than to a practical knowledge of the gospel dispensation." Im. Ver. note.

glory to the ages of ages. Amen.)

18 This charge I commit to thee, son Timothy, according to the prophecies which went before concerning thee, that by them thou mightest war a good warfare; 19 holding faith and a good conscience, which some having put away, have made shipwreck as to *their* faith: 20 of whom are Hymenéus and Alexander; whom I have delivered to the adversary,* that they may be taught not to blaspheme.

Ch. II. 1 exhort therefore, first of all, that supplications, prayers, intercessions, *and* giving of thanks, be made for all men; 2 for kings, and for all who are in high station; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this *is* good and acceptable in the sight of God our Saviour; 4 who will have all men to be saved, and come to the knowledge of the truth.

5 For *there is* one God, *and* also one mediator between God and men, *the* man Christ Jesus; 6 who gave himself a ransom for all; the testimony *is* in its proper season; 7 of which I have been appointed a preacher and an apostle, (I speak the truth, not falsely,) a teacher of the gentiles in faith and truth.

8 I will therefore that men pray in every place, lifting up holy hands, without anger and disputing: 9 in like manner also that women adorn themselves in decent apparel, with modesty and soberness of mind; not with plaited hair, or gold, or pearls, or costly array: 10 but (which becometh women professing godliness) in good works.

11 Let the women learn in silence, in all subjection. 12 But I suffer not the woman to teach, or to usurp authority over the man; but *command her* to remain in silence. 13 For Adam was formed first, then Eve: 14 and Adam was not deceived, but the woman having been deceived, was in the transgression. 15 Notwithstanding, she shall be preserved through child-bearing; if they continue in faith, and love, and holiness, with soberness of mind.

Ch. III. 1 This saying is true: "If any *man* wish for the office of a bishop,† he desireth an honourable employment." 2 A bishop† then must be blameless, the husband of one wife, sober, self-governed, decent, hospitable, apt to teach; 3 not a continuer at wine, not a striker; but mild, not contentious, not covetous; 4 one that ruleth his own family well, having his children in subjection with all gravity: 5 (but if a man know not how to rule his own family, how can he take care of the church of God?) 6 Not a new

* "That is, he had excommunicated them." Dr. Priestly. See 1 Cor. v. 5. He had expelled them from that community, of which Christ was the head and ruler, to the kingdom of heathenism and darkness, of which satan [the adversary] was the supposed chief.

† Or, an overseer, a superintendant of the church, the same as a presbyter, or elder. See Acts xx. 17, 28.

convert, lest he be lifted up with vanity, and fall into *the* condemnation of the impostor. 7 Moreover, [*he*] must have a good testimony from those who are without: lest he fall into reproach, and the snare of the impostor.

8 In like manner, the deacons *must be* grave, not double-tongued, not given to much wine, not greedy of base gain: 9 holding the mystery of the faith with a pure conscience. 10 And let these be first proved; then let them use the office of deacon, being *found* irreproachable. 11 In like manner the women *must be* grave, not slanderers,* sober, faithful in all things. 12 Let the deacons be husbands of one wife, ruling their children and their own families well. 13 For those who have used the office of a deacon well, acquire to themselves an honourable rank, and great freedom of speech in the faith which *is* in Christ Jesus.

14 I write these *things* to thee, hoping to come to thee shortly: 15 but if I delay, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.†

THE pillar and firm support of the truth 16 (and confessedly great) is this mystery of godliness: He who† was manifested in flesh, justified in spirit, hath appeared to messengers, been proclaimed among nations, believed on in *the* world, taken up in glory.

CH. IV. 1 But the spirit saith expressly that, in latter times, some will fall away from the faith, giving heed to deceitful spirits, and to doctrines concerning demons, 2 through the hypocrisy of those who speak falsehoods, of those whose conscience *is* seared with a hot iron; 3 who forbid to marry, *and command* to abstain from *kinds of* food, which God created to be partaken of with thanksgiving by those who are believers, and who know the truth: 4 *namely*, that every creature of God, *is* good, and nothing *is* to be refused, *if it be* received with thanksgiving: 5 for it is sanctified‡ through the word of God, and through prayer. 6 If thou tell the brethren these *things*, thou wilt be a good minister of Jesus Christ, nourished up in the words of the faith, and the good doctrine which thou hast fully understood.

7 But reject profane and old women's fables; and exercise thyself to godliness: 8 for bodily exercise profiteth for a little *time only*; but godliness is profitable for all *time*, having a promise of the life which now is, and of that which is coming. 9 This is a true saying, and worthy to be received by all. 10 For on this *account* we [both] labour and suffer reproach, because we trust in the living God, who is *the*

* Gr. διαβόλους *devils*, or *impostors*.

† This is according to the pointing in Griesbach. Some good copies read ὃ *which*, instead of ὃς *he who*. See Griesbach's notes.

‡ i. e. made lawful by a divine warrant.

saviour of all men, *but* especially of those who believe. 11 Give in charge and teach these *things*.

12 LET no one despise thy youth: but be thou an example to the believers, in discourse, in behaviour, in love, in faith, in purity. 13 Till I come, give attention to reading, to exhortation, to teaching. 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the putting on of the hands of the elders. 15 Meditate on these *things*; give thyself wholly to them; that thy progress [*in*] all may appear: 16 take heed to thyself, and to *thy* teaching; continue in them: for *by* doing this thou wilt save both thyself, and those who hear thee.

CH. V. 1 REBUKE not an elder, but exhort *him* as a father; *and* the younger men as brethren: 2 the elder women as mothers; the younger, as sisters, with all purity.

3 SUPPORT widows who are widows indeed. 4 But if any widow have children or grandchildren, let them learn in the first place to treat their own family piously, and to requite their progenitors; for this is acceptable before God.

5 Now she who is a widow indeed, and left alone, hopeth in God, and continueth in supplications and prayers night and day: 6 but *she* who rioteth in pleasure, is dead while she liveth. 7 These *things* also give in charge; that they may be blameless. 8 But if any one provide not for his own, and especially for those of his own household, he denieth the faith, and is worse than an unbeliever.

9 Let not a widow be taken into the number of *deaconnesses* under sixty years old, having been the wife of one husband, 10 well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the feet of the saints, if she have relieved the afflicted, if she have diligently followed every good work.

11 But reject younger widows; for, when they grow weary of the restraints of Christ, they desire to marry; 12 *and* are blameable, because they have laid aside their first resolution: 13 and at the same time they learn to *be* idle also, going about from house to house; and not idle only, but tattlers also, and busy-bodies, speaking what they ought not.

14 I will therefore, that the younger *widows* marry, bear children, guide their family, give no occasion to the adversary of speaking reproachfully: 15 For some have already turned aside after the adversary. 16 If any [brother in the faith, or] sister in the faith, have widows, let such relieve them, and let not the church be burdened; that it may relieve those who are widows indeed.

17 LET the elders who preside well, be counted worthy of double reward; especially those who labour in the word and *in*

teaching: 18 for the scripture saith, "Thou shalt not muzzle the ox that is treading out the corn." And, "The labourer *is* worthy of his hire." 19 Against an elder receive not an accusation, but before two or three witnesses. 20 Those who sin rebuke before all, that others also may fear.

21 I charge *thee* in the presence of God, and of [*the Lord*] Jesus Christ, and of the chosen messengers,* that thou observe these *things* without prejudice, doing nothing by partiality.

22 Put *thy* hands hastily on no one; and partake not in the sins of others.

KEEP thyself pure. 23 (Drink no longer water; but use a little wine, because of thy stomach and thy frequent infirmities.)

24 THE sins of some men are manifest beforehand, going before to condemnation; but of some *men* they follow after. 25 In like manner, also, the good works *of some* are manifest beforehand; and those *works* which are otherwise cannot be hid.

CH. VI 1 LET as many servants as are under the yoke, count their own masters worthy of all honour; that the name of God, and *his* doctrine, be not evil-spoken of. 2 And let not those who have believing masters despise *them*, because they are brethren: but let them serve the more willingly, because those who partake of the benefit are believing and beloved. These *things* teach and exhort.

3 IF any one teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to the doctrine which is according to godliness, 4 he is lifted up with vanity, knowing nothing, but doting about questions and strifes of words; whence cometh envy, contention, evil-speakings, wicked surmisings, 5 perverse disputings among men of corrupt minds, and destitute of the truth, supposing that godliness is gain: [*from such withdraw thyself.*] 6 But godliness with contentment is great gain. 7 For we brought nothing into *this* world; *and it is* [certain] that we can carry nothing out. 8 And, having food and raiment, let us with these be content. 9 But they who would be rich, fall into temptation, and a snare, and *into* many foolish and hurtful desires, which overwhelm men in calamity and ruin. 10 For the love of money is the root of all evil: which while some covet, they have erred from the faith, and have pierced themselves through with many sorrows.

chosen messengers, i. e. the apostles of Christ, who were chosen to bear testimony to his resurrection. Acts i. 2. q. d. I charge you as in the presence of God your creator and judge, of Christ your master and chief, and of the apostles of Jesus, whose example you are to follow, etc. Abp. Newcome, with the public version, renders the words, "the elect angels," and some suppose an allusion to the court of heaven, as analogous to the Persian court. See Benson and Priestly. But the former interpretation best suits the connexion. If it be objected that Timothy was not actually in the presence of the apostles, it may be replied that the apostle's language does not necessarily imply this. Nor can it be proved that he was in the presence of the elect angels, whoever may be the persons intended.

11 But, O man of God, do thou flee these *things*; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Contend the good contest of faith; lay hold on aionian life, to which thou hast been called, and *with respect to which* thou madest the honourable confession before many witnesses.

13 I charge thee in the sight of God, who giveth life to all, and *in the sight* of Christ Jesus, who before Pontius Pilate witnessed the good confession, 14 that thou keep *this* commandment, *so as to be* without spot, *and* unrebukeable, till the appearance of our Lord Jesus Christ, 15 when, in its own season, he will manifest, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; 16 who only hath immortality, dwelling in light inaccessible; whom no man hath seen, or can see: to whom *be* aionian honour and dominion. Amen.

17 CHARGE the rich in the present age, not to be high-minded, nor to trust in uncertain riches, but in [the living] God, who richly giveth us all *things* to enjoy; 18 to do good, to be rich in good works, ready to distribute, willing to bestow; 19 treasuring up for themselves a good foundation against the *time* approaching, that they may lay hold on the true life.

20 O TIMOTHY, keep that which is committed to thy trust, avoiding profane empty declamations, and antitheses of science falsely so called: 21 which some professing, have erred concerning the faith. The favour *of God be* with thee.

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

CHAP. I.

1 PAUL, an apostle of Jesus Christ by the will of God, on account of the promise of life which is in Christ Jesus, 2 to Timothy *my* beloved son, favour, mercy, *and* peace from God *our* Father, and Christ Jesus our Lord.

3 I THANK God, whom I serve, as did *my* forefathers, with a pure conscience, that without ceasing I make mention of thee in my prayers night and day; 4 longing to see thee, being mindful of thy tears, that I may be filled with joy; 5 *and* calling to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Loïs, and *in* thy mother Eunicè; and I am persuaded that *it dwelleth* also in thee.

6 WHEREFORE I remind thee that thou stir up the free gift of God, which is in thee through

the putting on of my hands. 7 For God hath not given us a spirit of fear, but of power, and of love, and of prudence. 8 Be therefore not ashamed of the testimony concerning our Lord, or of me his prisoner: but suffer joint-affliction with the gospel, according to the power *given thee* of God; 9 who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose, and favour which was bestowed on us in Christ Jesus, before the aionian times; 10 but *which* hath now been made manifest by the appearance of our Saviour Jesus Christ, who hath abolished death, and hath brought life and incorruption to light, through the gospel: 11 of which I have been appointed a herald, and an apostle, and a teacher of the gentiles. 12 For which *cause* I also suffer these *things:* nevertheless I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which he hath committed to me,* to that day.

13 Hold fast the form of sound words, which thou hast heard from me, in *that* faith and love which *are* in Christ Jesus. 14 Keep that good *doctrine*, which is committed to thy trust, through the holy spirit which dwelleth in us.

15 THOU knowest this, that all those who are in Asia have turned away from me; of whom are Phygellus and Hermogenes. 16 The Lord show mercy to the household of Onesiphorus: for he often refreshed me, and was not ashamed of my chain; 17 but, when he was in Rome, sought for me very diligently, and found *me*. 18 (The Lord grant him to find mercy from the Lord in that day.) And in how many things he ministered to me in Ephesus, thou knowest very well.

CH. II. 1 BE thou therefore, my son, strong in the favour which is in Christ Jesus. 2 And the *things* which thou hast heard from me through many witnesses, these commit to faithful men, who will be able to teach others also. 3 Wherefore suffer thou hardships, as a good soldier of Jesus Christ.

4 No one who warreth entangleth himself with the affairs of *this* life; but that he may please him who hath chosen him to be a soldier. 5 And also if any one contend *in the games*, he is not crowned unless he contend according to the laws.

6 The husbandman must first labour, and then partake of the fruits. 7 Consider what I say; and the Lord give thee understanding in all *things*.

8 Remember that Jesus Christ, of the race of David, hath been raised from the dead, according to the gospel *which I preach;*† 9

* i. e. the gospel. See ver. 14; 1 Tim. v. 21, which are the only places in which the same word occurs. "The apostle triumphed in the thought, that, though he was persecuted, and soon to fall a sacrifice to the fury of his enemies, the gospel which was entrusted to him would not perish with him, but would be preserved by the power of God to the end of time." See Slichtingius *in loco*. Im. Ver. note.

† Or, the gospel *proclaimed* by me.

and on account of which I suffer hardships, unto bonds, as an evil-doer: but the word of God is not bound.

10 Wherefore I endure all these *things* for the sake of the chosen, that they also may obtain the salvation which is in Christ Jesus, with aionian glory.

11 This is a true saying: for if we have died with *him*, we shall also live with *him:* 12 if we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us: 13 though we be faithless, *yet* he continueth faithful: he cannot deny himself.

14 Put *men* in remembrance of these *things*, charging *them* before the Lord that they contend not about words, to no profit, *but* to the subversion of the hearers. 15 Study to present thyself before God approved *by him*, a workman who needeth not to be ashamed, rightly dividing the word of truth.

16 But avoid profane empty declamations: for those *who use them* will increase to more ungodliness: 17 and their speech will eat as *doth* a gangrene: of whom are Hymenéus and Philetus: 18 who have erred concerning the truth, saying that the resurrection is already past; and overturn the faith of some. 19 Nevertheless the firm foundation of God standeth, having this inscription, "The Lord knoweth those who are his." And, "Let every one who nameth the name of the Lord depart from iniquity."

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth; and some to honour, and some to dishonour. 21 If any one, therefore, cleanse himself thoroughly from these *things*, he will be a vessel to honour, sanctified, [*and*] fit for the master's use, *and* prepared to every good work.

22 Flee also youthful desires: and, together with those who call on the Lord out of a pure heart, follow righteousness, faith, love, peace. 23 But avoid foolish and unlearned questions, knowing that they beget contentions: 24 and the servant of the Lord should not contend; but *should* be gentle to all *men*, apt to teach, forbearing; 25 in meekness instructing those who oppose themselves; if by any means God may give them repentance to the acknowledgment of the truth: 26 and they who have been taken captive by the impostor may recover themselves out of his snare, to the will of God.

CH. III. 1 BUT know this, that in the last days difficult times will come. 2 For men will be lovers of their own selves, lovers of wealth, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 without natural affection, covenant-breakers, impostors, incontinent, fierce, haters of good men, 4 treacherous, rash, vain, lovers of pleasure more than lovers of God; 5 having a form of godliness, but denying its power: from such also turn away.

6 For of such are those who enter into families, and lead captive weak women laden with sins, led away by many *evil* desires, 7 ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so these also withstand the truth: men of corrupt minds, unapproved concerning the faith. 9 But they will not proceed far: for their folly will be manifest to all *men*, as that of the others also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, 11 persecutions, sufferings; what things befel me in Antioch, in Iconium, in Lystra, what persecutions I endured: but out of all the Lord delivered me. 12 Yea, and all who will live religiously in Christ Jesus, will suffer persecution: 13 and evil men and seducers will grow worse and worse, deceiving and being deceived.

14 But do thou continue in *the things* which thou hast learned, and of which thou hast been persuaded, seeing from whom thou hast learned *them*; 15 and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through the faith which *is* in Christ Jesus. 16 All scripture divinely inspired *is* profitable [both] for teaching, for reproof, for correction, for instruction in righteousness: 17 that the man of God may be perfect, thoroughly instructed in every good work.

CH. IV. 1 I charge *thee* [therefore] before God, and *before* Jesus Christ who is about to judge the living and the dead, and whose manifestation and kingdom *are at hand*. 2 Preach the word; be urgent in season, out of season; confute, rebuke, comfort, with all long-suffering and teaching. 3 For the time will come when *men* will not endure sound teaching; but will heap to themselves teachers according to their own *evil* desires, having itching ears; 4 and will turn away *their* ears from the truth, and will be turned to fables. 5 But watch thou in all things, suffer hardships, do the work of an evangelist, fulfil thy ministry.

6 FOR I am now ready to be poured out, and the time of my departure is near. 7 I have maintained the good contest, I have finished *my* course, I have kept the faith. 8 *As for* what remaineth, a crown of righteousness is laid up for me, with which the Lord, the righteous Judge, will reward me at that day: and not me only, but [all] those likewise who love his appearance.

9 ENDEAVOUR to come to me speedily. 10 For Demas hath forsaken me, having loved this present age, and is departed to Thessalonica; Crescens to Galatia, Titus to Dalmatia. 11 Luke alone is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 Now Tychicus I have sent to Ephesus. 13 The cloak which I left in Troas with Car-

pus, when thou comest, bring *with thee;* and the books, especially the parchments. 14 Alexander the coppersmith hath done me much evil: the Lord will reward him according to his works. 15 Of whom beware thou also; for he hath greatly withstood our words.

16 In my first defence no one was with me, but all forsook me: may it not be laid to their charge. 17 But the Lord stood with me, and strengthened me: that through me the preaching *of his gospel* may be fully known, and *that* all the nations may hear: and I was delivered out of the mouth of the lion. 18 [And] the Lord will deliver me from every evil work, and will preserve *me* to his heavenly kingdom: to whom *be* glory to the ages of ages. Amen.

19 SALUTE Prisca and Aquila, and the household of Onesiphorus. 20 Erastus remained in Corinth: and Trophimus I left sick in Miletus. 21 Endeavour to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brethren, salute thee. 22 The Lord Jesus Christ *be* with thy spirit. [The favour *of God be* with you.]

THE EPISTLE OF PAUL TO TITUS.

CHAP. I.

1 PAUL, a servant of God, *and* an apostle of Jesus Christ, (as to the faith of the chosen of God, and the acknowledgment of the truth which is in order to godliness; 2 in hope of aionian life, which God, who cannot lie, promised before the aionian times; 3 but hath manifested in its proper season his word *of promise* with which I am intrusted, according to the appointment of God our Saviour;) 4 to Titus, a genuine son according to *our* common faith: favour, mercy, *and* peace from God *the* Father, and *the* Lord Jesus Christ our Saviour.

5 FOR this cause I left thee in Crete, that thou mightest regulate the things which are wanted, and appoint elders in every city, as I directed thee: 6 if any one be irreproachable, the husband of one wife, having believing children, *who are* not under accusation of dissoluteness, or disobedient.

7 For the bishop* must be irreproachable, as the steward of God; not self-willed, not passionate, not addicted to wine, not quarrelsome, not greedy of sordid gains; 8 but a lover of hospitality, a lover of good men, discreet, just, holy, temperate; 9 holding fast the true word as

*Or, a superintendant, the same as a presbyter or elder. See ver. 5; and Acts xx. 17, 28.

he hath been taught, that he may be able both to exhort by wholesome teaching, and to confute the gainsayers.

10 For many are [both] disobedient, vain-talkers, and deceivers, especially those of the circumcision, 11 whose mouths must be stopped: who subvert whole families, teaching things which they ought not, for the sake of sordid gain. 12 One of themselves, a prophet* of their own, hath said, "The Cretans are always liars, evil beasts, idle gluttons."

13 This witness is true: wherefore reprove them sharply, that they may be sound in the faith; 14 not giving heed to Jewish fables, and commandments of men who turn away from the truth.

15 To the pure all *things* [*indeed*] *are* pure: but to those who are polluted, and unbelieving, nothing *is* pure; for both their mind and conscience *are* polluted. 16 They profess to know God: but in *their* works they deny *him*, being abominable, and disobedient, and as to every good work found wanting.

CH. II. 1 BUT speak thou the things which become sound doctrine; 2 that the aged men be sober, grave, discreet; sound in faith, in love, in patience: 3 that the aged women, in like manner, *be* in behaviour as becometh holy persons, not impostors, not addicted to much wine, teachers of good things; 4 that they may instruct the young women to love their husbands, to love their children, 5 *to be* discreet, chaste, keepers at home, good, submissive to their own husbands, that the word of God be not evil spoken of.

6 In like manner, exhort the young men to be discreet: 7 in all *things* showing thyself a pattern of good works; in doctrine *exhibiting* uncorruptness, gravity, 8 sound speech which cannot be condemned; that he who is of the opposite *side* may be ashamed, having nothing evil to say of us. 9 *Exhort* servants to submit themselves to their own masters, *and* to please *them* well in all *things*, not contradicting, 10 not embezzling, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all *things*.

11 For the favour of God which bringeth salvation to all men, hath appeared, 12 teaching us, that, denying ungodliness and wordly desires, we should live soberly, and righteously, and religiously, in the present age; 13 looking for the happy *end of our* hope, and the glorious appearance of the great God, and of our Saviour Jesus Christ, 14 who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. 15 These *things* speak, and exhort, and reprove with all authority. Let no man despise thee.

* "The poet Epimenides, who among the Romans was reputed to have foretold future events." Macknight.

CH. III. 1 PUT them in mind to be subject to [both] principalities and powers, to obey magistrates, to be ready for every good work, 2 to speak evil of no one, not to be contentious, *but* gentle, showing all meekness to all men. 3 For we also ourselves were formerly unwise, disobedient, deceived, slaves to various desires and pleasures, living in maliciousness and envy, odious, *and* hating one another.

4 But when the kindness of God our Saviour and *his* love towards man appeared; 5 not on account of *any* works which we have performed, in our own justification,* hath he saved us,† but according to his *own* mercy, through the washing of regeneration, and the renovation of the holy spirit; 6 which he shed on us richly, through Jesus Christ our Saviour; 7 that, having been justified through his favour, we might become heirs as to the hope of aionian life.

8 This is a true saying, and concerning these *things* I will that thou strongly affirm; *so* that those who have believed in God may be careful to maintain good works. These [*things*] are good and profitable to men.

9 But avoid foolish questions, and genealogies, and contentions, and strifes concerning the law; for they are unprofitable and vain. 10 Reject a fomenter of divisions, after the first and second admonition; 11 knowing that such an one is perverted, and sinneth, being self-condemned.

12 WHEN I shall send to thee Artemas, or Tychicus, endeavour to come to me to Nicopolis: for I have determined to winter there. 13 Diligently conduct on their way Zenas the *former* teacher of the law, and Apollos; that nothing may be wanting to them. 14 And let our *disciples* learn also to maintain good works for necessary uses; that they be not unfruitful. 15 All that are with me salute thee. Salute those who love us in faith. The favour *of God be* with you all.

THE EPISTLE OF PAUL TO PHILEMON.

1 PAUL, a prisoner *on account* of Christ Jesus, and Timothy *our* brother, to Philemon the beloved, our fellow-labourer, 2 and to the beloved Apphia, and to Archippus our fellow-soldier, and to the church at thy house: 3 favour *be* to

* not by submission to the Mosaic ritual. The apostle treats this subject at large in the Epistles to the Romans and the Galatians. See Rom. iii. 28; v. 1.

† i. e. delivered us from our heathen state, and introduced us to the privileges of the gospel.

you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I THANK my God, making mention of thee always in my prayers, 5 (hearing of thy faith and love, which thou hast towards the Lord Jesus, and to all the saints,) 6 that thy partaking of the faith may become effectual, in the knowledge of every good *thing* which is among us concerning Christ Jesus. 7 For we have great joy and comfort on account of thy love, because, *my* brother, the hearts of the saints are refreshed through thee.

8 WHEREFORE, though I have much freedom of speech in Christ to enjoin thee what is fit; 9 *yet* because of *my* love, I rather beseech *thee*, as Paul the aged, and now a prisoner also *on account* of Jesus Christ, 10 I beseech thee, *I say*, for my son whom I have begotten in [*my*] bonds, *even* Onesimus: 11 who formerly *was* unprofitable to thee, but *is* now profitable to thee and to me: whom I have sent again: 12 do thou therefore receive him, that is, myself: 13 whom I was willing to retain with me, that, in thy stead, he might have ministered to me in *my* bonds *on account* of the gospel: 14 but without thy consent I would do nothing: that thy benefit might not be as it were by restraint, but voluntary.

15 Perhaps also for this *reason* he was separated for a little while that thou mightest have him, for life;* 16 no longer as a servant, but superior to a servant, *as* a beloved brother: especially to me; but how much more to thee, both in the flesh and in the Lord?

17 If therefore thou consider me *as thy* companion, receive him as myself. 18 But if he hath wronged thee *in* any thing, or is in debt *to thee*, place that to my account: 19 I Paul have written *it* with my own hand, I will repay *it:* however, I do not say to thee that thou owest to me even thy own self.

20 Yes, brother, let me have joy of thee in the Lord: refresh my heart in Christ. 21 Having confidence in thy compliance, I have *thus* written to thee, knowing that thou wilt do even more than I ask.

22 AT the same time also prepare me a lodging; for I trust that through your prayers I shall be graciously given to you.

23 Epaphras, my fellow-prisoner in Christ Jesus, 24 Mark, Aristarchus, Demas, Luke, my fellow-labourer, salute thee. 25 The favour of our Lord Jesus Christ *be* with your spirit.

* Gr. αιωνιον, *aionian.* "The word αιωνιος may be translated *for life*; which I take to be the apostle's meaning." Macknight.

THE EPISTLE TO THE HEBREWS.

CHAP. I.

1 GOD, who, at sundry times and in divers manners spake, in time past, to *our* fathers by the prophets, hath in these latter days spoken to us by *his* Son, 2 whom he hath appointed heir of all *things*, (for whom also he constituted the ages):* 3 who, (being a ray of his brightness, and an image of his perfections, and ruling all things by the word of his power,) when he had by himself made a cleansing of [*our*] sins, sat down on the right hand of the Majesty on high; 4 having been made as much superior to those messengers,† as the name he hath inherited is more excellent than theirs.

5 For to which of those messengers did *God* at any time say, "Thou art my Son, I have this day adopted thee?" and again, "I will be to him a Father, and he shall be to me a Son?" 6 And when he bringeth again the First-born into the world, he saith, "And let all the messengers of God pay homage to him."‡ 7 And concerning these messengers *the scripture* saith, "Who maketh his messengers spirits; and his ministers flames of fire." 8 But to the Son *he saith*, "God is thy throne§ to the age of the age; a sceptre of rectitude *is* the sceptre of thy kingdom: 9 thou hast loved righteousness, and hated iniquity: therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy companions."

10 Again, "Thou, Lord, in the beginning, didst lay the foundation of the earth: and the heavens are the works of thy hands: 11 they will perish; but Thou wilt remain: and they all will grow old as *doth* a garment; 12 and like a vesture thou wilt fold them up, and they will be changed; but Thou art the same, and thy years will not fail."‖

13 But to which of those messengers did he at any time

* δι' οὗ, *for whom*. "For this sense of δια, with a genitive, see Grotius *in loco*. Schleusner in verb. and Mr. Lindsey's Second Address, p. 397. Αἰωνες, ages, 'This word,' says Dr. Sykes (*in loco*.) 'does not signify the heavens and earth, and all things in them, but it means properly ages, or certain periods of time:' the Antediluvian the Patriarchal, the Mosaic ages or dispensations. These were all intended to prepare the way for the age or dispensation of the Messiah." Im. Ver. note.

† i. e. the prophets, who are mentioned in the first verse. See Wakefield. the angels, Newcome.

‡ i. e. Let all the prophets and messengers of God acknowledge him as their superior. "Let all the messengers of God worship him." Thomson. This is cited from Deut. xxxii. 43. It is not found however in the Hebrew text, but only in the LXX. where it is spoken of the Hebrew nation, and therefore cannot be understood of religious worship. See Sykes on Heb. i. 6.

§ So Wakefield, and Lindsey, "Thy throne, O God, *is*," etc. Newcome. "God *is* the support of thy throne." Sykes.

‖ This is a quotation from Psalm. cii. 25. The immutability of God is here declared as a pledge of the immutability of the kingdom of Christ.

say, "Sit thou on my right hand, until I make thine enemies thy footstool?" 14 Are they not all servants,* sent forth to serve those who were about to be heirs of salvation?

CH. II. 1 FOR this *cause* we ought to give the more earnest attention to the things which we have heard, lest we, through negligence, let *them* slip. 2 For if the words spoken by messengers were stedfast, and every transgression and disobedience received a just recompence *of punishment*; 3 how shall we escape, if we neglect so great salvation, which began to be spoken by the Lord, *and* was confirmed to us by those who heard *him*; 4 God *also* bearing joint-witness at the same time, by signs and wonders and various mighty works, and distributions of a holy spirit, according to his own will?

5 Moreover *God* hath not subjected to angels the coming dispensation, of which we speak. 6 But *David* hath somewhere testified, saying, "What is man, that thou art mindful of him? or the son of man, that thou regardest him? 7 Thou madest him a little inferior to angels; *but* thou hast crowned him with glory and honour, 8 thou hast subjected all things under his feet." Now in that he hath subjected all things to him, he hath left nothing *that is* not subjected to him. But now we do not see all things subjected to him. 9 But we see him who was a little inferior to angels,† *even* Jesus, through the suffering of death, crowned with glory and honour, that, through the favour of God, he might taste of death for all.‡

10 For it became Him, for whom *are* all things, and through whom *are* all things, *in* bringing many sons to glory, to make the leader of their salvation perfect, through sufferings. 11 For both he who is making holy, and those who are made holy, *are* all of one: for which cause he is not ashamed to call them brethren; 12 saying, "I will declare thy name to my brethren; in the midst of the congregation I will praise thee," 13 And again, "I will put my trust in him." And again, "Behold, I, and the children whom God hath given me." 14 Since then the children are partakers of flesh and blood, *Christ* himself in like manner partook also of them;§

* Gr. ministering spirits. "The word *spirit* is a Hebraism to express a person's self, v. g. 1 Cor. ii. 11. the spirit of a man is a man, is a man himself: the spirit of God is God himself. 2 Tim. iv. 22. The Lord Jesus Christ be with thy spirit, i. e. with thee. Here the former prophets are called ministering spirits, i. e. they were ministers or servants, whereas Christ appeared under the character of a Son." Im. Ver. note.

† i. e. by nature, like other men, and not by the voluntary assumption of a human form. See ver. 7.

‡ Some copies, instead of χαριτι θεου *by or through the favour of God*, have χωρις θεου *excepting God*; and in this manner was the passage quoted by Origin and Ambrose in the third century: which is also the reading of the Syriac, according to Tremellius. Origin says, "This man (meaning Christ) is the great high-priest, not only for men, but for all—whatever is intellectual—For he tasted death for all, *excepting God*, or (as some copies have it) *by the grace of God*." Origin on St. John's gospel. This leads us to conclude that *most copies* in his time, and to which he gave the preference, read *excepting God*.

§ "As the children were human beings, so their deliverer was a being of the same rank, and

that through death he might destroy him who hath the power of death, that is, the impostor;* 15 and might deliver those who, through fear of death, were all their lifetime subject to slavery.

16 For indeed *death* doth not in any manner take hold of angels; but it taketh hold of the seed of Abraham. 17 Wherefore it was right *for Christ* in all things to be like his brethren; that he might be a merciful and faithful high-priest in things *relating* to God, to make reconciliation for the sins of the people.† 18 For in that he himself hath suffered, having been tempted, he is able to assist those who are tempted.

CH. III. 1 WHEREFORE, holy brethren, partakers of a heavenly calling, consider Jesus the Apostle and High-Priest of our profession; 2 who was faithful to him that appointed him, as Moses also *was faithful* in the whole of his house. 3 For this *person* was counted worthy of more glory than Moses, inasmuch as he who formed the house hath more honour than the house.

4 (For every house is formed by some one; but he who formed all [things] *is* God.)

5 And Moses indeed *was* faithful as a servant, in the whole of his house; for a testimony of those *things* which were to be spoken afterward: 6 but Christ, as a Son, over his own house; whose house we are, if we keep the confidence and the glorying of *our* hope firm to the end.

7 WHEREFORE, as the holy spirit saith, "To-day, if ye will hear his voice, 8 harden not your hearts, as in the provocation, in the day of trial in the desert: 9 where your fathers tried me, proved me, and saw my works forty years: 10 wherefore I was grieved with that generation, and said, 'They always err in heart; and they have not known my ways:' 11 so in mine indignation I solemnly said, 'They shall not enter into my rest:'" 12 *so likewise* take heed, brethren, lest there be in any of you an evil heart of unbelief, in falling away from the living God: 13 but exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we retain the beginning of our confidence firm to the end; 15 while it is said, "To-day, if ye will hear his voice, harden not your

not an angel, or superior spirit. The words might be rendered, 'Since then the children partook in common of flesh and blood, he also completely shared in the same." Im. Ver. note.

* the idolatrous and persecuting power. The death of Christ introduced a dispensation which, by gradually putting an end to heathenism and idolatry, and establishing the doctrine of a future life, abolished the power of death, and raised man above the fear of dissolution. See 2 Tim. i. 10, and Wetstein *in loco*.

† The expression is remarkable: εις το ιλασκεσθαι τας αμαρτιας, not to propitiate God, but to propitiate the sins of the people. The meaning probably is, q. d. to remove all legal obstructions and disqualifications, so that those, who were excluded as *sinners* from the privileges of the old covenant, might be admitted to the benefits of the new dispensation, and might be called and made *holy*. See Theol. Rep. vol. v. p. 164.

hearts, as in the provocation." 16 For some, when they had heard, provoked: however, not all who came out of Egypt under Moses.

17 But with whom was *God* grieved forty years? *was it* not with those who sinned, whose carcases fell in the desert? 18 And to whom did he solemnly say that they should not enter into his rest, but to those who believed not? 19 So we see, that they could not enter in, because of unbelief.

CH. IV. 1 Let us fear therefore, lest, a promise being left of entering into his rest, any of you should appear to come short of it. 2 For we have had the glad tidings proclaimed *to us*, as they also had; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*.

3 For we who have believed do enter into rest, as *God* saith; "So in mine indignation I said, 'They shall not enter into my rest:'" although *his* works were finished from the foundation of the world.

4 For *Moses* somewhere speaketh thus of the seventh *day*, "And God rested on the seventh day from all his works." 5 And in this *place it is said* again, "They shall not enter into my rest.

6 Since therefore it remaineth that some *must* enter therein, and those, to whom glad tidings were first proclaimed, entered not in, because of unbelief; 7 *God* again limiteth a certain day, saying by David, "To-day," after so long a time, as it is said, "To-day if ye shall hear his voice, harden not your hearts." 8 For if Joshua* had given them rest, then *God* would not afterward have spoken of another day.

9 There remaineth therefore a keeping of rest to the people of God. 10 For he that hath entered into *God's* rest, hath rested also from his own works, as God *did* from his.

11 Let us earnestly endeavour, therefore, to enter into that rest; lest any one fall after the same example of unbelief.

12 For the word of God *is* lively and energetic, and sharper than any two-edged sword, and pierceth, even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intentions of the heart: 13 nor is there any creature that is not manifest before it: but all *things* are naked and opened to the eyes of Him with whom we have to do.

14 HAVING therefore a great High-priest, who hath passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. 15 For we have not a High-priest who cannot have compassion for our infirmities; but one who was tempted in all *things* like ourselves, *though* without sin. 16 Let us therefore come with confidence to the throne of favour, that we may

* Gr. Jesus: which is the same as Joshua in the Hebrew. Joshua is evidently the person here spoken of.

obtain mercy, and receive favour for the purpose of seasonable help.

Ch. V. 1 For every high-priest taken from among men, is appointed for men in things *relating* to God, that he may offer gifts and sacrifices for sins; 2 being one who can be mildly affected towards the ignorant, and those who wander out of the way; since he himself also is compassed with infirmity. 3 And because of this *infirmity* he ought, as for the people, so for himself also, to offer *sacrifices* for sins.*

4 And no man taketh this honour to himself, but he that is called of God, as *was* Aaron. 5 So Christ also glorified not himself to be made a High-priest; but *God* who said to him, "Thou art my Son, to-day I have adopted thee:" 6 as also *God* saith in another *psalm*, "Thou *art* a priest to the age, according to the order of Melchisedec."

7 And *Christ*, when, in the days of his flesh, he had offered up prayers and supplications with a strong cry, and *with* tears, to him who was able to save him from death, and was heard for his godly reverence, 8 though he was a Son, yet he learned obedience from the things which he suffered; 9 and, having been made perfect, became the author of aionian salvation to all who obey him; 10 having been called by God a High-priest according to the order of Melchisedec.

11 Concerning whom we have many things to say, and hard to be explained, since ye are dull of hearing.

12 For although by this time, ye ought to be teachers, yet have ye need that one should teach you again what *are* the first elements of the oracles of God; and ye are become such as have need of milk, and not of strong food. 13 For every one who partaketh of milk *is* unskilled in the doctrine of justification: for he is a babe: 14 but strong food belongeth to persons full-grown, *even* to those who, by use, have their senses exercised to the discernment both of good and of evil.

Ch. VI. 1 Wherefore let us leave discoursing on the principles *of the doctrine* of Christ, and go on to perfection; not laying again the foundation of reformation from dead works, and of faith towards God, 2 of the doctrine of baptisms, and of putting on of hands, and of *the* resurrection of the dead, and of the aionian judgment: 3 and this will we do, if God permit.

4 For with regard to those who have been once enlightened, and have tasted the heavenly gift, and have been made partakers of a holy spirit, 5 and have tasted the good word of God, and the mighty works of the coming age, 6 and *yet* have fallen away, it is impossible to renew them again to a reformation; since they are crucifying in themselves afresh the son

* In what sense Christ is said to offer a sacrifice for sin for himself is explained in the note upon chap. vii. 27.

of God, and are *thus* making *of him* a public example.

7 For the land which drinketh in the rain that often cometh upon it, and produceth herbage useful to those for whom it is tilled, receiveth blessing from God: 8 but that which beareth thorns and briars, whose end *is* to be burned, *is* rejected, and *is* about being cursed.

9 But, beloved, though we thus speak, we are persuaded better things of you, and things which belong to salvation. 10 For God *is* not unjust, *so as* to forget your work and the love which ye have shown towards his name, in that ye have ministered *to the wants of* the saints, and *still* minister. 11 But we desire that every one of you show the same earnestness, to the full assurance of *your* hope to the end: 12 that ye be not slothful, but imitators of those who through faith and patience inherit the promises.

13 For when God made *his* promise to Abraham, because he could swear by no greater, he sware by himself, 14 saying, "Assuredly I will greatly bless thee, and I will greatly multiply thee." 15 And accordingly, when *Abraham* had waited patiently, he obtained the promise.

16 For men indeed swear by one *who is* greater: and an oath for confirmation *is* to them an end of all gain-saying. 17 In which *matter* God, being more abundantly willing to show to the heirs of the promise the immutability of his counsel, interposed by an oath: 18 that by two immutable things, in which *it was* impossible for God to speak falsely, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us; 19 which *hope* we have as a sure and stedfast anchor of the soul, and *as* entering into *the part* within the veil; 20 whither *our* forerunner, Jesus, hath entered for us, being made a high-priest to the age, according to the order of Melchisedec.

CH. VII. 1 FOR this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, 2 to whom even Abraham gave a tenth *part* of all *the spoils*, first being by interpretation king of righteousness, and then king of Salem also, (which is, king of peace,) 3 without *recorded* father, without *recorded* mother, without genealogy, having neither beginning of days nor end of life,* but resembling the son of God, continueth a priest during life.

4 Now consider how great this *man was*, to whom even the patriarch Abraham gave a tenth

* Of whose father, mother, pedigree, birth, and death we have no acount.—" Wakefield; who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers. See his note. The short account of Melchisedec is contained in Genesis xiv. The writer runs a parallel between Melchisedec and Christ. Melchisedec was a priest, though not of a priestly family: of the termination of his priesthood we have no account: he was a king as well as a priest; and of an order superior to Aaron, who virtually paid tithes to Melchisedec in his ancestor Abraham. In all these respects Melchisedec is a type of Christ, who is a priest after the order of Melchisedec, and not after the order of Aaron." Im. Ver. note.

part of the spoils. 5 And indeed those who are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes from the people according to the law, that is, from their own brethren, though these are descendants from Abraham: 6 but he whose pedigree is not from *the same stock with* them, received tithes from Abraham, and blessed him who had the promises.

7 Now, without any contradiction, the less is blessed by the greater. 8 And here men who die receive tithes; but there he *received them*, of whom it is witnessed that he liveth. 9 And, if I may so speak, Levi also, who receiveth tithes, payed tithes through Abraham. 10 For he was yet unborn, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should arise according to the order of Melchisedec, and that he should not be called according to the order of Aaron? 12 For, the priesthood being changed, there is of necessity a change also of the law.

13 Now he of whom these things are spoken belongeth to another tribe, no one of which gave attendance at the altar. 14 For *it is* manifest that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. 15 And it is still far more evident; because another priest ariseth according to the likeness of Melchisedec, 16 who became *such*, not according to the law of a carnal commandment, but according to the power of an endless life; 17 for *the scripture* witnesseth, "Thou *art* a priest to the age, according to the order of Melchisedec.

18 For indeed there is a disannulling of the former commandment, because of its weakness and unprofitableness; 19 (for the law made nothing perfect;) but *it was* the bringing in of a better hope, through which we draw near to God. 20 And inasmuch as *he became a priest* not without an oath; 21 (for they were made priests without an oath; but he with an oath, through that being who said to him, "The Lord sware, and will not repent, 'Thou *art* a priest to the age, [according to the order of Melchisedec];'") 22 by so much was Jesus made the surety of a better covenant.

23 And they indeed were many priests, because they were not suffered to continue, by reason of death: 24 but this person, because he continueth to the age, hath a priesthood which passeth not from one to another. 25 Wherefore he is also able to save in the fullest degree those who come to God through him, since he ever liveth to interpose for them.

26 For such a high-priest became us, *who is* holy, harmless, undefiled, separated from sinners, and made higher than the heavens; 27 who needeth not, as the high-priests, daily

to offer up sacrifice, first for his own sins, *and* then for those of the people: for this he did once *for all*, when he offered up himself.* 28 For the law appointeth men high-priests who have infirmity; but the word of the oath, which *was* after the law, *appointeth* the Son, who is made perfect to the age.

CH. VIII. 1 NOW the sum of what has been said *is this:* We have such a high-priest, as sitteth on the right hand of the throne of the Majesty in the heavens; 2 a minister of the most Holy Place, and of the true tabernacle, which the Lord pitched, [and] not man. 3 For every high-priest is appointed to offer gifts and sacrifices: wherefore *it is* necessary that this *High-priest* have also something to offer.

4 For if he were on earth he would not be a priest; since there are [*priests*] who offer gifts according to the law: 5 (who serve as to the example and shadow of heavenly things, as Moses was instructed of God, when he was about to make the tabernacle: for, "See," said God, "*that* thou make all things according to the pattern which was shown thee on the mount.") 6 But now, *our High-priest* obtained a more excellent ministry, in as much as he is *the* mediator of a better covenant, which is established on better promises.

7 For if that first *covenant* had been faultless, then no place would have been sought for *the* second. 8 For, finding fault with them,† *It is* said, "Behold, the days are coming, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: 9 not according to the covenant which I made with their fathers, in the day when I took them by the hand to lead them out from the land of Egypt: when they continued not in my covenant, and I regarded them not, saith the Lord: 10 for this *is* the covenant which I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and will write them on

* *This he did*, i. e. offered up sacrifice, first, for his own sins. "But Christ in a moral sense was sinless. See ver. 26, and ch. iv. 15. His sins therefore were merely ceremonial, that is, being a descendant of the house of Judah, ver. 14, he was, as to the priesthood, in an unconsecrated state. And as Aaron was consecrated to his priestly office by the blood of animal sacrifices, so Christ was consecrated to his nobler office by the sacrifice of himself. This way of representing the death of Christ was adapted to conciliate the prejudices of the Hebrew Christians. Moreover, as the posterity of Aaron were successively removed by death, ver. 23, successive priests were consecrated by successive sacrifices; but Christ lives continually, and has no successor. Also, priests under the law were subject to infirmity, and might desecrate themselves by ceremonial pollution, ver. 28; it was necessary, therefore, that they should be re-consecrated by the daily sacrifice. But Christ being incapable of ceremonial pollution, his one sacrifice was sufficient. He now is perfect for ever. But in the same sense in which Christ offered up a sacrifice for his *own* sins, in that very sense did he offer himself a sacrifice for the sins of the *people*. That is, not to appease the wrath of God for moral offences, which is an idea quite remote from the author's mind, and foreign to his argument; but to consecrate believers, and to bring them out of an unholy into a holy state, by a figurative application of the blood of Christ, as the Israelites were formerly purified and made ceremonially holy by the real sprinkling of the blood of animal victims. See ch. ix. 11—28. These observations must be carried in mind by the reader of this epistle, in order to understand the writer's language and doctrine in the ninth and tenth chapters concerning the priesthood of Christ. See Grotius and Crellius *in loco*, and in chap. v. ver. 3." Im. Ver. note.

† i. e. the Jews.

their hearts; and I will be to them a God, and they shall be to me a people. 11 And they shall not teach every one his *fellow*-citizen, and every one his brother, saying, 'Know the Lord:' for all shall know me, from the least [of them] to the greatest of them. 12 For I will be merciful to their unrighteousness; and their sins, and their iniquities I will remember no more." 13 In that *God* said, "A new *covenant*," he hath declared the former void. Now that which is declared void and groweth old, *is* about to disappear.

CH. IX. NOW the first *covenant* had also ordinances of worship, and a worldly sanctuary. 2 For the first tabernacle was prepared, which is called Holy; in which *was* the candlestick, and the table, and the shewbread. 3 And, behind the second veil, the tabernacle which is called *the* Holy of Holies: 4 having the golden censer, and the ark of the covenant covered all over with gold, in which *was* the golden pot that had the manna, and Aaron's rod, that budded, and the tables of the covenant: 5 and above which were the cherubim of glory, shadowing the mercy-seat: of which things we cannot at present speak particularly.

6 Now these things having been thus prepared, the priests always enter into the first tabernacle, performing the services *of God:* 7 but into the second the high-priest alone *entereth* once every year, not without blood, which he offereth for himself, and *for* the sins of ignorance of the people: 8 the holy spirit signifying by this, that the way into the most Holy Place is not yet laid open, while the first tabernacle yet standeth: 9 which *tabernacle is* a figure for the present time, in which gifts and sacrifices are offered, which cannot make him who worshippeth perfect, as concerning *his* conscience; 10 *consisting* only in meats and drinks, and different washings, and carnal ordinances, imposed till the time of reformation.

11 But Christ, a high-priest of the future good things, being come, entered once for all into the most Holy Place, through the greater and more perfect tabernacle, not made by hands; (that is, not of this *present* building;) 12 nor by the blood of goats and calves, but by his own blood; having obtained an aionian redemption.

13 For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, sanctify to the cleansing of the flesh; 14 how much more shall the blood of Christ, who through *the* aionian spirit* offered himself spotless to God, cleanse

* who offered himself with a spotless mind unto God, Wakefield, who, with the Ethiopic, leaves out αιωνιου, "aionian." The Clermont and some other copies read αγιου, "the holy spirit;" which is supported by the Coptic and the Vulgate versions. The phrase "aionian spirit," is very unusual: but if admitted as genuine, it must signify that Christ offered himself by divine appointment. See Im. Ver. note.

your conscience from dead works, that ye may serve the living God? 15 And for this cause *Christ* is *the* mediator of *the* new covenant; that, death having taken place for the redemption of the transgressions under the first covenant, those who are called might receive the promise of the aionian inheritance.

16 For where a covenant *is*, there is a necessity for the death of that which establisheth the covenant.* 17 For a covenant is firm over *the* dead: whereas it is of no force while that which establishes the covenant liveth. 18 Wherefore neither was the first *covenant* confirmed without blood. 19 For when Moses had spoken to all the people every commandment according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and the people, 20 saying, "This *is* the blood of the covenant which God hath enjoined upon you." 21 Moreover, in like manner he sprinkled with blood the tabernacle also, and all the vessels of the ministry. 22 And, according to the law, almost all things are cleansed with blood; and without *the* shedding of blood there is no remission.† 23 *It was* therefore necessary that the patterns of things *which are* in the heavens should be cleansed by these *things;* but the heavenly things themselves, with better sacrifices than these.

24 For Christ hath not entered into the Holy Place made with hands, which answereth to the true one; but into heaven itself, now to appear in the presence of God for us: 25 nor *was it necessary* that he should offer himself often,‡ as the high-priest entereth into the most Holy Place every year with *the* blood of others; 26 (for then he must have suffered often since the foundation of the world;) but now he hath been manifested once, at the end of the ages, to put away sin through the sacrifice of himself.

27 And as it is appointed to men once to die, and after this a judgment; 28 so Christ also was once offered to bear away the sins of the many; and to those who wait for him, he will appear a second time, without a sin-*offering* to salvation.‡

CH. X. 1 For the law having a shadow of future good things, *and* not the very image of the things, can never make those who come to *the altar* perfect by the same sacrifices which are offered year by year continually. 2 For then would they not have ceased to be offered? because the worshippers once cleansed would have had no more consciousness of sins. 3 But in those *sacrifices there is* a remembrance *made* of sins every

* That is, of the victim by which the covenant is ratified. See Wakefield and Doddridge.

† Observe here, that even inanimate things, the books, the tabernacle, the vessels, etc. are, represented as in a sinful state till they obtain remission by the shedding of blood: i. e. they are ceremonially impure and unholy till they are ceremonially consecrated. See ch. vii. 27, note.

‡ Gr. without sin. See ch. vii, 27, note.

year: 4 for *it is* impossible* that the blood of bulls and goats should take away sins.

5 Wherefore, when *Christ* cometh into the world, he saith, "Sacrifice and offering thou wouldst not; but a body thou hast prepared me. 6 In burnt-offerings and *sacrifices* for sin thou hadst no pleasure. 7 Then I said, 'Lo, I come (in *the* volume of a book it is written of me) to do thy will, O God.'" 8 Above he saith, sacrifice, and offering, and burnt-offerings, and *sacrifices* for sin, thou wouldst not, and hadst no pleasure *in them*; (*namely those* which are offered according to the law;) then he saith, "Lo, I come to do thy will." 9 He taketh away the first, that he may establish the second. 10 By which will we have been sanctified, through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth ministering daily, and offering frequently the same sacrifices, which can never take away sins:† 12 but this person, after he had offered one sacrifice for sins, is perpetually seated at the right hand of God; 13 thenceforth waiting till his enemies be made his footstool. 14 For by one offering he hath made perfect perpetually those who are sanctified.‡ 15 Of which the holy spirit also is a witness to us: for, after having said before, 16 "This *is* the covenant which I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;" 17 *it then saith*, "and their sins and iniquities I will remember no more." 18 Now when these *are* remitted, *there is* no more *any* offering for sin.§

19 Having therefore, brethren, assurance of an entrance into the most holy place through the blood of Jesus, 20 by a new and living way which he hath consecrated for us through the veil, (that is, his flesh;) 21 and *having* a high-priest over the household of God; 22 let us come near, with a true heart, in full assurance of faith, having *our* hearts sprinkled from an evil conscience, and *our* body washed with pure water: 23 let us hold fast the steady profession of our hope; (for he who hath promised *is* faithful:) 24 and let us consider one another,

* That is, legally impossible; for the law limited the efficacy of these sacrifices to one year. After which, new sacrifices were to be offered upon the annual day of atonement for sins of ignorance only, which however free from moral turpitude, would exclude from the benefit of the Mosaic covenant, if not cancelled by the appointed sacrifices. See ch. ix. 7.

† that is, sins of ignorance, ix. 7. The sacrifices of the law could not take away sin, as their efficacy was limited to a year. See ver. 4.

‡ See ver. 10. Believers are so far consecrated by this great sacrifice, that they can never forfeit their privileges by sins of ignorance. The writer labours to reconcile the Hebrews to a suffering Messiah, by these bold figurative representations of the efficacy of his death. "Our Lord," says Mr. Lindsey (Sequel. p. 88), "*never called himself a high-priest*, nor is he so styled by any of the *writers of the New Testament*, except the author of this epistle; whence we may conclude, that neither Christ nor the evangelists esteemed this to be any real part of his character, or needful to be attended to by his followers." Im. Ver. note.

§ "The author here finishes the *argumentative* part of his epistle, in which he illustrates and proves the excellence of the New Covenant when compared with the Old. The *practical* part follows." Newcome.

that we may provoke *each other* to love, and to good works: 25 not forsaking the assembling of ourselves together, as *is* the manner of some; but exhorting *to it:* and so much the more, as ye see the day approaching.

26 For if we sin wilfully, after we have received the knowledge of the truth, there no longer remaineth *any* sacrifice for sins: 27 but a certain fearful looking for of judgment *remaineth;* and of fiery indignation which is about to consume the adversaries.

28 He who despised the law of Moses, died without mercy, under two or three witnesses: 29 of how much greater punishment, think ye, will he be deemed worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant, through which he was sanctified, an unholy thing, and hath injuriously treated the spirit of favour?

30 For we know him who hath said, "Vengeance *belongeth* to me: I will recompense;" [*saith the Lord.*] And again, "The Lord will avenge his people." 31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great contest of sufferings; 33 partly, while ye were made a spectacle by reproaches and afflictions; and partly, while ye became sharers with those who were so treated.

34 For ye had compassion for those who were in bonds, and bore joyfully the spoiling of your goods; knowing that ye have for yourselves a better and an enduring substance [in heaven.]* 35 Cast not away therefore your confidence, which will have great recompense *of reward.* 36 For ye have need of patience; that, after ye have done the will of God, ye may receive *his* promise. 37 For yet a very little while, and "he who is to come will come, and will not delay."

38 Now, "the just by faith shall live: but if he draw back, my soul will have no pleasure in him." 39 But we are not of those who draw back to destruction; but of those who have faith to the preservation of life.

CH XI. 1 NOW faith is a confidence in things hoped for, a conviction of things not seen. 2 For through it, those of old time obtained a good witness.

3 Through faith, we understand that the ages were so ordered by the word of God, that the present state of things arose not from what then appeared.†

4 Through faith, Abel offered to God a more excellent sa-

* These words, *εν ουρανοις, in the heavens*, are wanting in the Alexandrian and Clermont MSS. and in the Coptic, Ethiopic, and Vulgate versions: and are omitted by Mr. Wakefield. See Im. Ver. note.

† See Wakefield and Sykes, who observes that *αιωνες* properly signifies *ages*, or *periods of time*, and that there is no instance in the New Testament where more than this seems to be meant by the word. Sykes' note on Heb. i. 3. In the present instance the author's meaning is, that "it was so contrived that Christ's coming into the world, which we see, was brought about by means which could not be seen." Syke's note *in loco* and Rosenmuller.

crifice than Cain; through which *Abel* obtained witness that he was righteous, God witnessing of his gifts: and through it he, though dead, still speaketh.

5 Through faith, Enoch was translated, that he might not see death; and was not found, because God had translated him: for before [his] translation he had this witness, that he pleased God. 6 But without faith *it is* impossible to please *him:* for he who cometh to God must believe that *God* exists, and *that he* is a rewarder of those who diligently seek him.

7 Through faith, Noah, having been warned of God concerning things not then seen, moved with godly reverence, made ready an ark for preserving his house: by which he condemned the world, and became heir of the justification which is through faith.

8 Through faith, Abraham obeyed, when he was called to depart into the place which he was afterward to receive for an inheritance; and departed, not knowing whither he went.

9 Through faith, he sojourned in the land of promise, as *in* a foreign *land*, and dwelt in tents with Isaac and Jacob, the joint-heirs of the same promise: 10 for he was waiting for that city which hath foundations; whose framer and builder *is* God.

11 Through faith, also Sarah herself gained strength to conceive, even when she was past age, because she thought Him faithful who had promised. 12 Wherefore even from one, and him too become *as* dead, sprang *as many* as the stars of heaven in multitude, and as the innumerable sand which is by the sea-shore.

13 All these died in faith, not having received the promises, but having seen them afar off, and having hailed *them*, and having confessed that they were strangers and foreigners on the earth. 14 For those who speak such things, plainly declare that they are seeking a country.

15 And indeed if they had borne in mind that *country* whence they came out, they might have had opportunity of returning to it: 16 but now they desire a better, that is, a heavenly *country*. Wherefore God is not ashamed to be called their God: because he hath prepared for them a city.

17 Through faith, Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only *son:* 18 *with reference* to whom it was said, "In Isaac shall thy seed be called:" 19 having concluded that God was able to raise *him* up even from the dead; whence he had also in a manner received him.

20 Through faith, Isaac blessed Jacob, and Esau, concerning things to come. 21 Through faith, Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, *leaning* on the top of his staff. 22 Through faith, Joseph, when he was ending his life, mentioned the departure of the

sons of Israel *from Egypt:* and gave commandment concerning his bones.

23 Through faith, Moses, when he was born, was hidden three months by his parents, because they saw *that he was* a goodly child; and they feared not the king's commandment. 24 Through faith, Moses, when he grew up, refused to be called *the* son of Pharaoh's daughter; 25 choosing rather to suffer cruel treatment with the people of God, than to enjoy the pleasures of sin for a short time; 26 and esteeming the reproach of Christ* greater riches than the treasures of Egypt: for he had respect to the recompense of the reward.

27 Through faith, he left Egypt, *and* feared not the wrath of the king: for he remained firm, as seeing Him who is invisible. 28 Through faith he kept the passover, and the sprinkling of the blood; that he who destroyed the first-born might not touch them.

29 Through faith, *the Israelites* passed through the Red sea as on dry *land:* which the Egyptians attempting to do, were drowned. 30 Through faith, the walls of Jericho fell down, after they had been compassed about *for* seven days. 31 Through faith, the harlot Rahab did not perish with those who believed not, when she had received the spies with peace.

32 And why do I still go on? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah; of David also, and of Samuel, and of the prophets: 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in war, turned to flight the armies of other nations. 35 Women received their dead by a resurrection *to this life*: but others were tortured, and did not accept deliverance, that they might obtain a better resurrection. 36 And others had trial of scoffs and scourgings; and of bonds also and imprisonment: 37 they were stoned, they were sawn asunder, they were pierced with stakes, they were slain with the sword: they went about in sheep-skins *and* in goat-skins, destitute, afflicted, cruelly treated, 38 (of whom the world was not worthy,) wandering in deserts, and in mountains, and in dens and caves of the earth.

39 And all these, though they obtained a good witness through faith, *yet* received not the promise: 40 God having provided a better *thing* for us, that they might not be made perfect without us.

CH. XII. 1 Wherefore since we are surrounded by so great

* "such reproach as Christ endured." Newcome. "such reproach as the anointed *of God* endured." Im. Ver. "the reproach of Christ, or, the anointed." Gr. The Israelites are called *Christs*, or anointed, i. e. a chosen and favoured people, Psalm cv. 15; Hab. iii. 13.

a cloud of witnesses, let us also lay aside every weight, and the sin which easily entangleth us, 2 looking to Jesus, the leader on to faith, and also its perfecter; who, for the joy which was set before him, endured the cross, and despised *its* shame, and is seated at the right hand of the throne of God. 3 For consider him who endured such opposition of sinners to himself, lest ye be wearied, and faint in your minds.

4 Ye have not yet resisted to blood, contending against sin: 5 and ye have forgotten the exhortation which speaketh to you as to sons, "My son, despise not the chastening of the Lord, nor faint when thou art rebuked by him: 6 for whom the Lord loveth he correcteth, and scourgeth every son whom he receiveth." 7 If ye endure chastisement, God dealeth with you as with sons: for what son is he whom *his* father chasteneth not? 8 But if ye be without chastisement, of which all *others* are partakers, then ye are spurious, and not *lawful* sons.

9 Have we then had fathers of our flesh, who corrected us, and we gave *them* reverence: *and* shall not we much rather be in subjection to the Father of spirits, and live? 10 For they indeed chastened *us* during a few days, as *it* seemed *fit* to them: but He for our profit, that we might be partakers of his holiness. 11 Now no chastisement seemeth for the present to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness to those who have been exercised by it.

12 Wherefore lift up the hands which hang down, and *strengthen* the feeble knees; 13 and make straight paths for your feet, that the lame be not turned out of the way, but rather be healed. 14 Follow peace with all *men*; and the holiness, without which no one shall see the Lord: 15 looking diligently lest any one fall short of the favour of God; lest any root of bitterness springing up trouble *you*, and by it many be defiled; 16 lest there *be* any fornicator, or *any* profane person, as Esau, who for one meal sold his birth-right. 17 For ye know that afterward, when he desired to inherit the blessing, he was rejected: for he found no place for change of mind *in Isaac*, though he earnestly sought it with tears.

18 For ye are not come near to the mount which might be touched,* and which burned with fire, nor to blackness, and darkness, and tempest, 19 and to the blast of the trumpet, and to the sound of words; which *sound* those who heard, entreated that the word should not be spoken to them any more: 20 (for they could not bear what was commanded; "If even a beast touch the mountain, it shall be stoned;" 21 and [[*so terrible was the sight, that*]] Moses said, "I exceedingly fear and tremble:") 22 but

* Conj. "might [*not*] be touched." See v. 20.

ye are come* to Mount Sion, and to the city of the living God, the heavenly Jerusalem,† and to myriads of messengers *from God*, 23 to the general assembly and congregation of the first-born that are enrolled in heaven, and to God the judge of all, and to righteous men who are made perfect, 24 and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh a better thing than *that of* Abel.

25 See that ye refuse not him who speaketh. For if those escaped not who refused him when he uttered oracles on earth, much less *shall* we *escape*, if we reject him speaking from heaven: 26 whose voice then shook the earth: but now he hath promised, saying, "Yet once more I shake not only the earth, but also the heaven."‡ 27 Now this *expression*, "Yet once more," signifieth the removing of the things shaken, as of things which are made, that the things which are not shaken may remain.

28 Wherefore, since we receive a kingdom which cannot be shaken, let us hold fast on favour, by which we may serve God acceptably with reverence and godly fear. 29 For even our God *is* a consuming fire.

CH. XIII. 1 LET brotherly kindness continue. 2 Be mindful of hospitality: for by this some have unknowingly entertained angels. 3 Remember those who are in bonds, as if bound with them; *and* those who are cruelly treated, as being yourselves also in the body. 4 Marriage *is* honourable among all, and the bed undefiled: but fornicators and adulterers God will condemn.

5 *Let your* manner *of life be* without covetousness. *Be* content with such things as ye have: for *God* himself hath said, "I will never leave thee, nor utterly forsake thee." 6 So that we may boldly say, "The Lord *is* my helper, and I will not fear what man can do to me." 7 Remember those who preside over you, who spake to you the word of God: whose faith imitate, considering the end of *their* behaviour.

8 Jesus Christ *is* the same yesterday, and to day, and to the ages. 9 Be not carried aside by various and strange doctrines: for *it is* a good thing that the heart be strengthened by the gracious gospel, not by meats, which have not profited those who have attended to them.§ 10 We have an altar from which they who serve the tabernacle have no right to eat. 11 For the bodies of those beasts whose blood is brought into the sanctuary by the high-priest, as a sin-offering, are burned without the camp. 12 Where-

* The writer describes a state present, not future: the state of believers under the gospel, as opposed to Israelites under the law, not the state of the virtuous in heaven.

† The Christian church, figuratively represented by the city of God, the heavenly Jerusalem.

‡ The shaking of heaven and earth denotes convulsions in the political and moral world; and, as the writer explains it, the abolition of the Jewish dispensation, to make way for the aionian kingdom of the Messiah. See Acts. ii. 19, 20.

§ Gr. in which, those who have walked, have not been profited.

fore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. 13 (Let us therefore go out to him without the camp, bearing his reproach: 14 for here we have no continuing city, but we seek one to come.) 15 Through him therefore let us offer up *the* sacrifice of praise to God continually, that is, the fruit of *our* lips which render thanks to his name. 16 But to do good, and to distribute, forget not: for with such sacrifices God is well pleased.

17 Obey those who preside over you, and submit yourselves: for they watch for your benefit, as those who must give account: that they may do it with joy, and not with grief: for this *would be* unprofitable to you. 18 Pray for us: for we trust that we have a good conscience, desiring to behave ourselves well in all things. 19 But I more especially beseech *you* to do this, that I may be shortly restored to you.

20 NOW the God of peace, who brought back from the dead our Lord Jesus, *who is* the great shepherd of the sheep in the blood of the aionian covenant, 21 make you perfect in every good work, that ye may do his will; working in you that which is well-pleasing in his sight, through Jesus Christ: to whom *be* glory to the ages [*of ages*]. Amen.

22 NOW I beseech you, brethren, bear with this word of exhortation: for I have written a letter to you in few words.* 23 Know that our brother Timothy is set at liberty: with whom, if he come shortly, I will see you. 24 Salute all those who preside over you, and all the saints. They of Italy salute you. 25 The favour *of God be* with you all. [Amen.]†

* May we not conjecture that μν is wanting before διὰ βραχεων, when it would read thus: "for even [*not*] in few words have I written an epistle to you." This seems better to agree with the connexion, and (if this epistle be alluded to) more agreeable to the fact.

† "The epistle to the Hebrews is the first of those books which are distinguished by Eusebius, as having been disputed in the primitive ages of Christianity, and which, therefore, are not to be received as of equal authority with the rest. This epistle, however, which contains many important observations and many wholesome truths, mingled, indeed, with some far-fetched analogies and inaccurate reasonings, was probably written before the destruction of Jerusalem and the temple, for it contains no allusion to those calamitous events. But by whom it was written is uncertain. Origen says, that no one can tell who was the author of it. It has been ascribed to Paul, to Barnabas, to Luke, and to Timothy: but if Origen, the most learned and inquisitive writer in the third century, could not discover the author, it is in vain for us to attempt it; and we must be content to remain in ignorance." Im. Ver. note.

THE GENERAL EPISTLES.

THE EPISTLE OF JAMES.

CHAP. I.

1 JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into various trials; 3 knowing that the proof of your faith worketh patience. 4 And let patience have its perfect work: that ye may be perfect and entire, wanting nothing.

5 Now if any of you want wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing doubting: for he that doubteth is like a wave of the sea, moved by the wind and tossed about. 7 Let not therefore that man think he will receive any thing from the Lord: 8 *he is* a man of a divided mind, unsteady in all his ways.

9 Now let the brother of low degree boast in his exaltation; 10 but the rich, in his depression: for as the flower of the herb he will pass away. 11 For the sun is *no sooner* risen with a burning heat, than it withereth the herb, and its flower falleth, and the beauty of its appearance perisheth: so also the rich man will be blasted in his pursuits.

12 Happy *is* the man who endureth trial: for, when he hath been proved, he will receive the crown of life, which [the Lord] hath promised to those who love him. 13 Let no one say, when he is tempted, "I am tempted of God:" for God cannot be tempted by evils, nor doth he tempt any one. 14 But every one is tempted, when he is ensnared and allured by his own *evil* desire: 15 but when desire hath conceived, it beareth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren. 17 Every good gift, and every perfect benefit, is from above, and cometh down from the Father of lights, with whom there is no variableness,

nor shadow of turning. 18 Of his own will he regenerated us by the word of truth, that we might be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to anger: 20 for the anger of man worketh not the righteousness of God.

21 Wherefore lay aside all defilement, and abundance of wickedness, and receive with meekness the word implanted *in you*, which is able to save your souls.

22 But be ye doers of the word; and not hearers only, deceiving your own-selves. 23 For if any one be a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror: 24 for he beholdeth himself, and goeth away, and immediately forgetteth what manner of man he was.

25 But whoever looketh into the perfect law of liberty and continueth *in it*, [he,] being not a forgetful hearer, but a doer of the work *commanded*, will be happy in his deed.

26 If any one seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. 27 The religion *which is* pure and undefiled before *our* God and Father, is this; to take care of orphans and widows in their affliction, *and* to keep one's-self unspotted from the world.

Ch. II. 1 My brethren, hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. 2 For if there come into your assembly a man with a gold ring in gorgeous apparel, and there come in also a poor man in vile apparel; 3 and ye regard him who weareth the gorgeous apparel, and say, "Sit thou there in a good place;" and say to the poor man, "Stand thou there," or, "Sit [*here*] under my footstool;" 4 do ye not [*thus*] make distinctions among yourselves, and form your judgments from evil reasonings?

5 Hearken, my beloved brethren: hath not God chosen the poor of the world *to be* rich in faith, and heirs of the kingdom which he hath promised to those who love him? 6 But ye have dishonoured the poor *man*. Do not the rich oppress you, and draw you before the judgment-seats? 7 Do not they blaspheme that honourable name by which ye are called?

8 Now if ye fulfil the royal law according to the scripture, "Thou shalt love thy neighbour as thyself," ye do well: 9 but if ye have respect of persons, ye commit sin, and are convicted by the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of *showing disrespect to* all.

11 For he who said, "Do not commit adultery," said also, "Do not commit murder." Now if thou commit no adultery, and yet commit murder, thou becomest a transgressor of

the law. 12 So speak ye, and so act ye, who are about to be judged by the law of liberty. 13 For he shall have judgment without mercy, who hath shown no mercy: *but* mercy will exult over judgment, *to those who have shown mercy.*

14 What *doth it* profit, my brethren, if any one say that he hath faith, and have not works? can faith save him? 15 [*Now*] if a brother or sister be naked, or destitute of daily food; 16 and one of you should say to them; "Depart in peace, be ye warmed, and be ye filled;" but ye give them not those things which are necessary for the body; what *doth it* profit? 17 Thus faith also, if it have not works, is of itself dead. 18 Yea, any one may say, "Thou hast faith, and I have works: show me thy faith without [*thy*] works, and I will show thee [*my*] faith by my works."

19 Thou believest that God is one: thou dost well: the demons* also believe, and tremble. 20 But art thou willing to know, O vain man, that faith without works is dead? 21 Was not our father Abraham justified from works, when he offered up his son Isaac on the altar? 22 Dost thou see that faith wrought jointly with his works? and *that* faith was made perfect from works? 23 and *that* the scripture was fulfilled which saith, "Abraham believed God, and it was counted to him for righteousness:" and he was called the Friend of God? 24 Do ye see that a man is justified from works, and not from faith only? 25 In like manner was not Rahab the harlot also justified from works, when she received the messengers, and sent them out another way? 26 For as the body without breath is dead, so faith without works is also dead.

Ch. III. 1 My brethren, be not many teachers; knowing that we shall receive a greater condemnation. 2 For in many things we all offend: if any offend not in word, he *is* a perfect man, *and* able to bridle also the whole body. 3 Behold, we put bits in the mouths of horses, that they may obey us: and we turn about their whole body.

4 Behold ships also, which are so great, and are driven by fierce winds, *yet* are turned about by a very small helm, whithersoever the pilot chooseth. 5 Thus the tongue also is a little member, and boasteth great things. Behold, how great a pile doth a little fire kindle! 6 And the tongue *is* a fire, a world of iniquity: [*so*] is the tongue among our members, it defileth the whole body, and setteth on fire the wheels of nature; and *is itself* set on fire from gehenna.

7 For every kind of beasts, and of birds, and of creeping

* human ghosts :—"Mr. Farmer supposes an allusion to Job. xxvi. 5, which he renders, "the giants, or the ghosts of the dead, tremble under the waters together with their host." He adds, that St. James doth not appear to be delivering any new doctrine concerning demons, but rather to be arguing with the persons to whom he writes it, on their own principles. Farmer on demoniacs, p. 211—216. 1st edition." Im. Ver. note.

things, and of things in the sea, are subdued, and hath been subdued, by mankind. 8 But the tongue no one can subdue: *it is* an evil not to be restrained, full of deadly poison. 9 Therewith we bless *our* God and Father; and therewith we curse men, who are made after the likeness of God. 10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not so to be. 11 Doth a spring send forth out of the same place sweet and bitter *water?* 12 Can a fig-tree, my brethren, bear olives? or a vine, figs? [*So*] neither can that *spring* which is salt yield sweet water.

13 Who *is* wise and knowing among you? Let him show by his works a good behaviour, in meekness of wisdom. 14 But if ye have bitter envy and strife in your hearts, boast not yourselves, and speak not falsely concerning the truth. 15 This wisdom cometh not down from above; but *is* earthly, sensual, inspired by demons. 16 For where envy and strife *are*, there *is* disturbance, and every evil work. 17 But the wisdom which is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and of good fruits, without partiality, [*and*] without hypocrisy. 18 And the fruit of righteousness is sown in peace by those who make peace.

CH. IV. 1 WHENCE *come* wars and fightings among you? *come they* not hence, from your *desires of* pleasure which war in your members? 2 Ye desire, and have not: ye kill, and earnestly covet, and cannot obtain: ye fight and contend; yet ye have not, because ye ask not. 3 Ye ask, and receive not; because ye ask amiss, that ye may consume it on your pleasures. 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend to the world, is an enemy of God.

5 Do ye think that the scripture speaketh in vain? Doth the spirit which dwelleth in us stir up to envy? 6 Nay, it bestoweth more abundant favour. Wherefore it is said, "God resisteth the proud, but bestoweth favour on the humble." 7 Submit yourselves therefore to God: resist the impostor, and he will flee from you: 8 draw near to God, and he will draw near to you. Cleanse *your* hands, ye sinners; and purify *your* hearts ye men of divided minds: 9 be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness: 10 humble yourselves in the sight of [*the*] Lord, and he will exalt you.

11 Brethren, speak not evil one of another. He who speaketh evil of his brother, and condemneth his brother, speaketh evil of *the* law, and condemneth *the* law: but if thou judge *the* law, thou art not a doer of *the* law, but a judge *of it*. 12 There is one law-giver and judge, who is able to save and to des-

troy. Who art thou that judgest another?

13 Come now, ye who say, "To-day or to-morrow let us go into such a city, and continue there a year, and traffic, and acquire gain:" 14 ye who know not what *will be* on the morrow. (For what *is* your life? It is even a vapour, which appeareth for a little time, and then vanisheth away.) 15 Whereas ye ought to say, "If the Lord will, and we live, then let us do this, or that." 16 But now ye glory in your boasting words: all such glorying is evil. 17 To him therefore it is sin, who knoweth how to do what is right, and doth it not.

Ch. V. 1 Come now, ye rich *men*, weep and lament for your miseries which are coming upon you. 2 Your store is corrupted, and your garments are moth-eaten. 3 Your gold and silver is rusted; and the rust of them will be for a testimony against you, and will eat your flesh like fire: ye have heaped up treasure in the last days.

4 Behold, the hire of the labourers who have reaped your fields, which is unjustly kept back by you, crieth *against you:* and the cries of the reapers have entered into the ears of the Lord of hosts.

5 Ye have lived delicately on the earth, and have rioted in pleasure; ye have nourished your hearts, as *it were* in *the* day of slaughter. 6 Ye have condemned, ye have killed the Righteous One, who did not resist you.

7 Be patient therefore, brethren, until the appearance of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and is patient for it, until it receive the early and the latter rain. 8 Be ye also patient; establish your hearts; for the appearance of the Lord draweth near. 9 Murmur not against each other, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 My brethren, take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 11 Behold, we pronounce those happy who endure patiently. Ye have heard of the patience of Job, and have seen the end of the Lord; for [*the Lord*] is of tender mercy, and full of compassion.

12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yes be yes; and *your* no, no; lest ye fall under condemnation.

13 Doth any among you suffer affliction? Let him pray. Is any cheerful? Let him sing praise to God. 14 Is any sick among you? Let him call to him the elders of the church; and, when they have anointed him with oil, let them pray over him in the name of the Lord: 15 and the prayer of faith will preserve the sick person, and the Lord will raise him up; and although he have committed sins, they will be forgiven him.

16 Confess *your* offences to one another, and pray for one another, that ye may be healed. The fervent prayer of a righteous man availeth much. 17 Elijah was a man of like infirmities with us; and he prayed earnestly that it might not rain, and it rained not on the land *for* three years and six months: 18 and he prayed again, and the heaven gave rain, and the earth brought forth its produce.

19 Brethren, if any among you err from the truth, and one turn him back *to it;* 20 let him know, that he who turneth a sinner back from the error of his way, saveth a soul from death, and covereth *his* multitude of sins.*

THE FIRST EPISTLE OF PETER.

CHAP. I.

1 PETER, an apostle of Jesus Christ, to the sojourners scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia: 2 chosen to obedience, and a sprinkling of *the* blood of Jesus Christ, according to the foreknowledge of God the Father, in sanctification of spirit: may favour and peace be multiplied to you.

3 BLESSED *be* the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath begotten us again to a lively hope through the resurrection of Jesus Christ from the dead; 4 *even* to an inheritance incorruptible, and undefiled, and unfading, reserved in heaven for you, 5 who are kept by the power of God, through faith, to salvation, ready to be revealed in the last time: 6 wherein ye greatly rejoice, though now, for a short time, (if need be), ye be grieved by various trials; 7 that the proof of your faith, which is much more precious than that of gold, which, though proved by fire, perisheth, may be found to praise, and honour, and glory, in the revelation of Jesus Christ; 8 whom, not having seen, ye love; on whom, not now looking, but believing, ye greatly rejoice, with joy unspeakable, and full of glory; 9 receiving the end of your faith, *even* the salvation of *your* souls.†

10 Of which salvation the prophets, who prophesied concerning this favour *of God* to you, inquired and searched diligently; 11 searching what *time,* or what kind of time, the spirit of Christ‡ in them signified, when

* This excellent epistle is one of those the genuineness of which was disputed in the primitive church. But it is not unworthy of the apostle to whom it is generally ascribed.
† i. e. yourselves. A part here is taken for the whole. See Rom. xii. 1; xiii. 1.
‡ i. e. the spirit which prophesied concerning Christ.

it witnessed beforehand the sufferings of Christ, and the glories which were to follow: 12 to whom it was revealed, that they ministered not to themselves, but to you, the things which have now been told you, by those who have preached the gospel to you [through] the holy spirit sent down from heaven; which things *even* angels desire to look into.*

13 WHEREFORE gird up the loins of your mind, *and* being sober, fully hope for the favour to be conferred on you in the revelation of Jesus Christ; 14 as obedient children, not fashioning yourselves according to *your* former desires in your ignorance: 15 but according as he who hath called you, is holy, be ye also holy in all *your* behaviour: 16 because it is written, "Be ye holy; for I am holy."

17 And if ye call on the Father, who, without respect of persons, judgeth according to every one's work, pass the time of your sojourning here in fear: 18 knowing that ye were not redeemed with corruptible things, *as with* silver and gold, from your vain behaviour delivered down from your fathers; 19 but with the precious blood of Christ,† as of a spotless and unblemished lamb: 20 who was indeed foreknown before the foundation of the world, but was manifested in these latter times for your sake, 21 who, through him, believe in God who raised him from the dead, and gave him glory; so that your faith and hope are in God.

22 Having *therefore* purified your lives by obeying the truth [*through the spirit*] to unfeigned brotherly kindness, *see that ye* love one another, with a pure heart, fervently; 23 having been born again, not from corruptible seed but from incorruptible, through *that* word of God which liveth and remaineth.

24 For "all flesh *is* as the herb, and all its glory as the flower of the herb: the herb withereth, and [*its*] flower falleth off: 25 but the word of the Lord remaineth to the age:" and this is the word which is preached to you by the gospel.

CH. II. 1 Wherefore lay aside all maliciousness, and all guile, and hypocrisies, and envies, and all evil-speakings, 2 and, as new-born babes, earnestly desire the sincere *spiritual* milk, that ye may grow thereby to salvation: 3 since ye have tasted that the Lord *is* kind. 4 In coming to whom, *as to* a living stone, rejected indeed by men, but chosen *and* honourable with God, 5 ye also, as living stones, being built up, are a spiritual temple, *and* an holy priesthood to offer up spritual sacrifices, acceptable to God through Jesus Christ.

* Perhaps the meaning of the apostle may be, that the messengers who are now employed to promulgate this glorious doctrine, cannot fully comprehend its import, and are desirous of improving their aquaintance with it. See Eph. iii. 18, 19.

† i. e. delivered from your former state of heathenism, prejudice, and vice, by the gospel; which was ratified by the blood of Christ.

6 Wherefore it is contained in the scripture, "Behold, I lay in Sion a chief corner-stone, chosen, *and* honourable: and he who believeth on him shall not be ashamed." 7 To you therefore who believe, *he is* the honour: but to those who disbelieve, "this stone which the builders rejected, is become the head of the corner," 8 and "a stone of stumbling, and a rock of offence," *even to those* who stumble at the word; disbelieving *that* to which they were even appointed.

9 But ye *are* a chosen generation, a royal priesthood, a holy nation, a purchased people; that ye may show forth the virtues of him who hath called you out of darkness into his wonderful light: 10 who in time past *were* not a people,* but *are* now *the* people of God: who had not obtained mercy, but now have obtained mercy.

11 BELOVED, I beseech *you* as strangers and sojourners, to abstain from carnal desires, which war against the soul; 12 having your behaviour good among the nations: that, in whatsoever they speak against you as evil-doers, because of *your* good works which they have seen, they may glorify God in the day of visitation.

13 Submit yourselves [*therefore*] to every human creation *of magistrates*, for the Lord's sake:† whether *it be* to the king, as supreme; 14 or to governors, as to those who are sent by him for the punishment of those who do evil, and for the praise of those who do well: 15 (for such is the will of God, that *by* well-doing ye put to silence the ignorance of inconsiderate men:) 16 as free, and not using *your* freedom for a cloak of wickedness, but as *the* servants of God. 17 Honour all *men:* love the brotherhood: fear God: honour the king.

18 SERVANTS, *be* subject to *your* masters with all fear, not only to the good and gentle, but also to the froward. 19 For this *is* well-pleasing, if any one for conscience towards God endure grief, suffering wrongfully. 20 For what praise *is it*, if, having committed faults and are buffeted, ye bear it patiently? But if, having done well and suffer, ye bear it patiently, this *is* well-pleasing to God.

21 For to this ye were called: because even Christ suffered for you, leaving you an example, that ye should follow his steps: 22 who did no sin, nor was guile found in his mouth; 23 who, being reviled, reviled not again; suffering, he threatened not; but committed *himself* to him who judgeth righteously: 24 and himself bare our sins in his own body on the cross,‡ that we should die to sins, and live to righteousness: by whose stripes ye have been healed. 25 For ye were as sheep going astray; but ye are now turned

* "This language is applicable to gentiles only. See also ch. i. 18; iv. 3." Newcome.
† So Macknight: see his note.
‡ Gr. tree, i. e. he removed them and carried them away: so Christ is said, Matt. viii. 17, to "*bear our sicknesses*," when he *healed them* by his miraculous power.

to the shepherd and guardian of your souls.

CH. III. 1 IN like manner, ye wives, *be* subject to your own husbands; that, if any believe not the word, they also, without *the preaching* of the word, may be won by the behaviour of *their* wives; 2 having seen your chaste behaviour *joined* with reverence. 3 Of whom, let not the ornament be that outward one, of plaiting the hair, and of wearing gold, or of putting on apparel; 4 but *let it be* the hidden person of the heart, in the incorruptible *ornament* of a meek and quiet spirit, which in the sight of God is of great price.

5 For thus also the holy women, who trusted in God, formerly adorned themselves, being subject to their own husbands; 6 as Sarah obeyed Abraham, calling him *her* lord:* and ye are her children while ye do well, and are not moved with any terror.

7 In like manner, ye husbands, dwell together *with your wives* according to prudence, giving honour to the woman as to the more infirm person,† and as being joint-heirs *with her* of the gift of life; that your prayers be not hindered.

8 FINALLY, *be* all of the same mind, *be* compassionate, *be* full of brotherly kindness, *be* tenderly affectioned, *be* humble-minded: 9 not rendering evil for evil, nor reviling for reviling; but, on the contrary, uttering blessings: [*knowing*] that ye are hereunto called, that ye may inherit a blessing.

10 "For he who would love life, and see good days, let him refrain his tongue from evil; and his lips, that they speak no guile. 11 Let him avoid evil, and do good; let him seek peace and pursue it. 12 For the eyes of the Lord *are* over the righteous, and his ears *are open* to their prayers: but the face of the Lord *is* against those who do evil."

13 And who *is* he that will hurt you, if ye be imitators of that which is good? 14 But if ye even suffer for the sake of righteousness, happy *are ye:* and be not struck with fear of them, nor be ye troubled; 15 but sanctify the Lord God in your hearts. And *be* always ready to *make* a defence, with meekness and reverence, to every one who shall ask you a reason of the hope which is in you: 16 having a good conscience; that, in whatsoever they speak against you as evil-doers, they may be ashamed, who slanderously accuse your good behaviour in Christ.

17 For *it is* better that ye suffer, if the will of God be so, having done well, than having done ill. 18 For even Christ suffered once for sins‡, *the* righteous for *the* unrighteous, that he might bring us to God; being put to death indeed in *the*

* Or, *her* master. † Gr. vessel.

‡ Christ suffered for sin, not by bearing the punishment due to sin, but to introduce and ratify a dispensation, by which the idolatrous heathen should be admitted into covenant with God. See Heb. vii. 27, and the note there.

flesh, but restored to life by *the* spirit; 19 in which also he went *and* preached to the spirits in prison;* 20 such as in former times† were hard to be convinced; *as* when the long-sufferings of God earnestly waited in the days of Noah, while the ark was preparing, wherein few (that is, eight) lives were saved by water.‡ 21 The likeness of which, *even* baptism, now saveth us also, (not a putting away of the filth of the flesh, but an answer of a good conscience towards God,) through *the* resurrection of Jesus Christ; 22 who is gone into heaven, and is on the right hand of God; messengers and authorities and powers having been made subject to him.§

CH. IV. 1 Since therefore Christ hath suffered [for us] in the flesh, arm yourselves also with the same mind; (for he who hath suffered [*in*] the flesh, hath ceased from sin;) 2 that ye may not live the rest of *your* time in the flesh, *according* to the desires of men, but *according* to the will of God.

3 For the time past [*of our life*] may suffice [us] to have wrought the will of the nations, when we walked in lasciviousness, *in evil* desires, *in* excess of wine, *in* revellings, *in* banquetings, and *in* wicked idolatries: 4 and they think it strange that ye run not with them herein to the same excess of dissoluteness, speaking evil of *you*: 5 but they will give account to him who is prepared to judge the living and the dead. 6 For to this end the gospel hath been preached to those also who were dead *in sins*,‖ that they might be judged according to men in the flesh, but live according to God in the spirit.

7 NOW the end of all things is near: be ye therefore sober, and watch unto prayer. 8 And above all things have fervent love among yourselves: for love covereth a multitude of sins. 9 Use hospitality one to another without murmurings. 10 According as every man hath received the free gift *of the spirit*, *so* minister it one to another, as good stewards of the manifold favour of God.

11 If any one speak, *let him speak* as the oracles of God; if any one minister, *let him do it* as of the ability which God supplieth: that God may be glorified in all things through

* i. e. By the holy spirit, which after his ascension (see ver. 22.) he communicated to his apostles, he preached to spirits, i. e. to persons in prison, to idolatrous heathen, the slaves of ignorance and vice: he thus proclaimed liberty to the captives; Isaiah xlii. 6, 7; xlix. 9. The Primate's version is, "by which also he went and preached to the spirits *now* in prison." Im. Ver. note.

† "He preached, not to the same individual persons, but to men like them, in the same circumstances, to the race of the gentiles, to the descendants of those who had formerly been disobedient, and refused the call of the spirit in Noah's time. But it was now very different. Many had been obedient. The apostle is contrasting the success of the gospel with the unsuccessfulness of Noah's preaching under the direction of the same spirit of God." Ibid.

‡ i. e. the water supporting the ark.

§ Christ in his exalted state was empowered to send out messengers and ministers, with authority to preach the gospel and to furnish them with the gifts and powers of the holy spirit to ensure success. See Simpson's Essays, p. 364.

‖ See Eph. ii. 5, 6.

Jesus Christ; to whom belongeth praise and dominion to the ages of ages. Amen.

12 Beloved, be not surprised at the fiery persecution among you, which cometh to pass for your trial, as though some strange thing befel you: 13 but be glad, inasmuch as ye share the sufferings of Christ; that, when his glory shall be manifested, ye may be also glad with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye:* for the spirit of glory, and of God, resteth upon you. [*On their part he is evil-spoken of, but on your part he is glorified.*] 15 For let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy medler in other men's affairs. 16 But if *any one suffer* as a Christian, let him not be ashamed; but let him glorify God on this account.

17 For the time *is come* when this condemnation must begin from the house of God: and if it begin from us, what will the end *be* of those who believe not the gospel of God? 18 And if the righteous be scarcely preserved, where will the ungodly and the sinner appear? 19 Wherefore let those also, who suffer according to the will of God, commit the keeping of their lives *to him* in well-doing, as to a faithful creator.

Ch. V. 1 The elders that are among you I exhort, that am a fellow-elder, and a witness of the sufferings of Christ, and an heir also of the glory which will be manifested; 2 feed the flock of God which *is* among you, being overseers of *it*, not by constraint, but willingly; nor for base gain, but with a ready mind; 3 nor as domineering over those alloted to you, but as being examples to the flock. 4 And, when the chief Shepherd shall appear, ye shall receive an unfading crown of glory.

5 Likewise, ye younger, be subject to the elder. Yea, all *of you* [be subject] one to another, and be clothed with humility: for "God resisteth the proud; but bestoweth favour on the humble."

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 7 having cast all your anxiety upon Him, inasmuch as He careth for you. 8 Be sober, be watchful: your adversary the impostor walketh about as a roaring lion, seeking whom he may devour: 9 whom resist, stedfast in the faith; knowing that the same sufferings are undergone by your brethren *who are* in the world.

10 NOW the God of all favour, himself, who hath called us to his aionian glory in Christ Jesus, after ye shall have suffered a short time, prepare, support, strengthen, [*establish*] [you.] 11 To him *be* [glory and] dominion to the ages of ages. Amen.

12 By Silvanus, a faithful brother to you, as I suppose, I have written in few *words;* exhorting *you*, and testifying that

this is the true favour of God in which ye stand. 13 The *church which is* at Babylon, chosen together with *you*, saluteth you: and *so doth* Mark, my son. 14 Salute ye one another with a kiss of love. Peace *be* with you all who are in Christ [*Jesus.*]

THE SECOND EPISTLE OF PETER.*

CHAP. I.

1 SIMON Peter, a servant and an apostle of Jesus Christ, to those who have obtained like precious faith with us, through the justification of our God, and of our Saviour Jesus Christ: 2 favour and peace be multiplied to you, through the knowledge of God, and of Jesus our Lord.

3 SEEING that his divine power hath given us all things *relating* to life and godliness, through the knowledge of him who hath called us by his glory and virtue: 4 (through which very great and precious promises are given to us, that through these ye might be partakers of a divine nature, having escaped the corruption which is in the world through *evil* desire:) 5 now, to this end, use all diligence, and add to your faith fortitude, and to fortitude knowledge, 6 and to knowledge temperance, and to temperance patience, and to patience godliness, 7 and to godliness brotherly-kindness, and to brotherly-kindness love.

8 For these things being in you, and abounding, they will make *you* thrive and bear fruit in the knowledge of our Lord Jesus Christ. 9 But he who hath not these things is blind, closing his eyes, and hath forgotten his former purification from his sins.

10 Wherefore, brethren, more earnestly endeavour to make your calling and election sure: for, if ye do these things, ye will never fall: 11 for thus an entrance into the aionian kingdom of our Lord and Saviour Jesus Christ will be richly ministered to you.

12 WHEREFORE I will not be negligent to remind you always of these things; though ye know them, and be established in the present truth. 13 Yet I think it right, as long as I am in this tabernacle, to stir you up, by

* "This epistle is placed by Eusebius amongst those books of the New Testament, the genuineness of which was disputed in the primitive ages. Of these Dr. Lardner says, 'they should be allowed to be publicly read in Christian assemblies for the edification of the people, but not to be alledged as affording alone sufficient proof of any doctrine.' Lardner's Hist. of the Apostles, vol. i. ch. ii. Some have thought the first and third chapters genuine, but from the difference of style have doubted of the second." Im. Ver. note.

reminding you; 14 knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ declared to me. 15 So I will endeavour that ye may always be able, after my decease, to make mention of these things.

16 For we did not follow cunningly devised fables, when we made known to you the power and appearance of the Lord Jesus Christ, but were eye-witnesses of his majesty. 17 For he received from God the Father honour and glory, when such a voice came to him from the excellent glory, "This is my beloved son, in whom I am well-pleased." 18 And this voice which came from heaven, we heard, when we were with him on the holy mountain.

19 We have also the word of prophecy more confirmed; to which ye do well that ye attend, as to a lamp shining in a dark place, until the day dawn, and the day-star rise in your hearts: 20 knowing this first, that no prophecy of scripture giveth its own interpretation. 21 For prophecy came not at any time by the will of man; but holy men of God spake *as they were* moved by a holy spirit.

CH. II. 1 [*But there were also false prophets among the* Jewish *people; as there will be also false teachers among you, who will privily bring in destructive heresies, even denying the sovereign Lord who bought them; bringing on themselves swift destruction.* 2 (*And many will follow their impurities; on account of whom the way of truth will be evil-spoken of.*) 3 *And through covetousness they will make a gain of you by their feigned words: but the condemnation, long since* foretold, now *lingereth not, and their destruction slumbereth not.*

4 *For if God spared not the angels who sinned,* but cast* them *down to tartarus, and delivered* them *up to chains of darkness* to be *reserved for condemnation;* 5 *and spared not the old world, but preserved eight* persons, among whom was *Noah, a preacher of righteousness, when he brought the flood on the world of ungodly men;* 6 *and turned the cities of Sodom and Gomorrah into ashes, and condemned* them *with an* utter *overthrow, making* them *an example to those who should afterward be ungodly;* 7 *but delivered righteous Lot,* who was *grieved by the impure behaviour of lawless men:* 8 (*for that righteous* man, *while he dwelt among them seeing and hearing, tormented his righteous soul from day to day with* their *unlawful deeds;*) 9 so *the Lord knoweth how to deliver those who are godly out of trial, and to*

* "Or, if God spared not the messengers who had sinned, i. e. the spies who were sent to explore the land of Canaan, etc. See Simpson's Essays, p. 205, etc. But, if the common interpretation be admitted, it will not establish the popular doctrine concerning fallen angels. For, 1. The epistle itself is of doubtful authority. 2. From the change of style this is the most doubtful portion of the epistle. 3. By those who admit the genuineness of the epistle, this chapter is supposed to have been a quotation from some ancient apocryphal book, and the apostle might not mean to give authority to the doctrine, but to argue with his readers upon known and allowed principles. See Sherlock's Diss., and Benson, and Doddridge's Introductions to this epistle. The epistle of Jude is supposed to allude to, or quote from, the same apocryphal work." Im. Ver. note.

reserve those who are unrighteous to a day of judgment to be punished: 10 *but chiefly those who walk after the flesh with polluted desires, and despise dominion. Presumptuous,* and *self-willed, they are not afraid to speak evil of dignities:* 11 *whereas angels, who are greater in power and might,* bring not a blaspheming accusation against them* [before the Lord.] 12 *But these, as brute creatures led by nature, made to be taken and destroyed, blaspheming in things of which they are ignorant, will be destroyed in their corruption of themselves;* 13 *and will receive the reward of unrighteousness, accounting it pleasure to riot in the day-time; blemishes and spots, rioting in their love-feasts, while they banquet with you;* 14 *having eyes full of adultery, and which cannot cease from sin; alluring the unstable; having a heart exercised in covetousness; cursed children,* 15 *who have forsaken the right path, and gone astray, and followed the way of Balaam* the son *of Beor, who loved the reward of unrighteousness,* 16 *but received a rebuke for his transgression: the dumb beast of burden speaking with man's voice, forbad the madness of the prophet.*

17 *These are* as *wells without water, and* as *clouds driven away by a storm; to whom the blackness of darkness is reserved* [to the age.] 18 *For when they speak very great swelling* words *of falsehood, they allure, by carnal desires and impurities, those who had nearly escaped from such as live in error.* 19 *While they promise them freedom, they themselves are the slaves of corruption: for by whatever any one is overcome, by that he is also enslaved.*

20 *For if, having escaped the pollutions of the world, through the knowledge of* our *Lord and Saviour Jesus Christ, they are entangled in them again, and overcome, their last state is worse than their first.* 21 *For it had been better for them not to have known the way of righteousness, than, having known* it, *to turn from the holy commandment delivered to them.* 22 *But it hath happened to them according to the true proverb,* "*The dog hath returned to his own vomit; and the sow that had washed herself, to her wallowing in the mire.*"]

CH. III. 1 THIS second epistle, beloved, I now write to you; in *both* which I stir up your pure understanding by reminding you; 2 that ye may remember the words formerly spoken by the holy prophets, and the commandment of us the apostles of *our* Lord and Saviour: 3 knowing this first, that great scoffers will come in the latter days, walking after their own *evil* desires, 4 and saying, "Where is the promise of his appearance? for, since the fathers fell asleep, all things continue as *they were* from the beginning of the creation."

5 For of this they are wilfully ignorant, that the heavens were *made* of old by the word of God, and the earth *also,*

* See the note on ver. 4. Compare also Jude, ver. 9.

which standeth out of the water and in the water: 6 which things being so, the world that then was, having been overflowed with water, was destroyed. 7 But the heavens and the earth which are now, are reserved by his word, *and* are kept for fire at a day of condemnation, and of the destruction of ungodly men.

8 But, beloved, be not ignorant of this one thing; that one day *is* with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slow concerning his promise, as some count slowness; but is long-suffering towards us, not willing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief; in which *day*, the heavens will pass away with a great noise, and the elements will be greatly heated and dissolved, the earth also and the works on it will be burned up.

11 Since therefore all these things will be dissolved, what kind *of persons* ought ye to be in *all* holy behaviour and godliness; 12 looking for and earnestly desiring the coming of the day of God, in which the heavens will be set on fire* and will be dissolved, and the elements will be greatly heated and will melt? 13 Nevertheless, according to his promise, we look for new heavens, and a new earth, in which righteousness will dwell.

14 WHEREFORE, beloved, since ye look for these things, endeavour to be found by him in peace, spotless and unreprovable: 15 and account *that* the long-suffering of our Lord *is* salvation: as our beloved brother Paul also, according to the wisdom given him, hath written to you; 16 as also in all *his* epistles, speaking in them of these things: of which *things* some are hard to be understood, which the unlearned and unsteadfast wrest, as *they do* also the other scriptures, to their own destruction.

17 Since therefore, beloved, ye know *these things* before, beware lest ye be led away with the error of the wicked, and fall from your own steadfastness. 18 But grow in the favour and knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and to *the* day of *the* age. [Amen.]

* "This in a literal sense is impossible, because the heavens are incombustible. Nor is it reasonable to believe that an event so little countenanced by natural appearances as that of the destruction of the earth by a general conflagration, is the subject of a divine prediction. It is well known that in the language of prophecy great political changes and revolutions are foretold under the symbol of terrible convulsions in the natural world. In this language our Lord foretells the approaching desolation of Jerusalem, Matt. xxiv. 29. And in language precisely similar, borrowed indeed from the prophet Joel, the apostle Peter himself, Acts ii. 31, describes the calamities of the Jewish nation which were then impending. It can hardly admit of a doubt that the sublime language of this context is to be interpreted in a similar manner. The 13th verse is a quotation from Isaiah lxv. 17, where the new heavens and the new earth are universally understood to signify the gospel dispensation. Consequently, "the heavens and the earth which are now," ver. 7, must necessarily signify the Jewish dispensation, or the then moral state of the world, which must pass away to make room for the promulgation of the Christian religion. But this revolution cannot take place without producing great changes and convulsions in the political world; which, in prophetic language, is expressed by the heavens being on fire, the elements melting, and the earth with the works on it being burned up." Im. Ver. note.

THE FIRST EPISTLE OF JOHN.

CHAP. I.

1 CONCERNING the Word of Life,* him, who was from the beginning,† whom we have heard, whom we have seen with our eyes, whom we have looked upon, and our hands have handled ;‡ 2 (for the Life was manifested, and we have seen, and bear witness, and declare to you the life, the aionian *life*, which was with the Father, and was manifested to us ;) 3 him whom§ we have seen and heard we declare to you, that ye also may have fellowship with us; and indeed our fellowship *is* with the Father, and with his son Jesus Christ. 4 And these things we write to you, that your joy may be completed.

5 NOW this is the declaration which we have heard from him, and made known to you; that God is light, and in him there is no darkness. 6 If we say that we have fellowship with him, and walk in darkness, we speak falsely, and conform not to the truth: 7 but if we walk in the light, as he is in the light, *God and* we have fellowship with each other, and the blood of Jesus Christ, his Son, cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, *God* is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteous. 10 If we say that we have not sinned, we make him false, and his word is not in us.

CH. II. 1 My dear children, I write these things to you, that ye may not sin. Yet if any one sin, we have a righteous advocate with the Father, *even* Jesus Christ: 2 and he is the propitiation for our sins; and not for ours only, but also for the whole world.

3 AND we hereby know that we know him, if we keep his commandments. 4 He who saith, "I know him," and keepeth not his commandments, speaketh falsely, and the truth is not in him. 5 But whosoever keepeth his word, the love of God is truly perfected in him: hereby we know that we are in him.

* *The Word* of Life, i. e. Jesus Christ, who is called the Word, Luke i. 2 ; John i. 1 ; and the Word of God, Rev. xix. 13. "He was the divinely inspired teacher of the doctrine of a future life. The attentive reader will observe the resemblance between the introduction to the Epistle and that to the Gospel of John, which mutually illustrate and explain each other, and are a presumptive proof that both were written by the same author." Im. Ver. note.

† Not from the beginning of time, but from the beginning of our Saviour's ministry. See John i. 1, and the note there.

‡ Or: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked on, and our hands have handled, as concerning the Word of Life." Newcome.

§ that which, Gr. and Newcome.

6 He who saith that he abideth in him, ought himself so to walk as he walked.

7 Beloved, I write not a new commandment to you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard [*from the beginning*]. 8 Again, a new commandment I write to you: which thing is true in him and in you *also:* for the darkness is passing away, and the true light now shineth.

9 "He who saith that he is in the light, and hateth his brother, is in darkness until now. 10 He who loveth his brother, abideth in the light, and he hath no cause of stumbling. 11 But he who hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes."

12 I write to you, dear children, because your sins are forgiven you on account of his name. 13 I write to you, fathers, because ye have known him *who was* from the beginning. I write to you, young men, because ye have overcome the evil *propensity.** I write to you, children, because ye have known the Father. 14 I have written to you, fathers, because ye have known him *who was* from the beginning. I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil *propensity.*

15 Love not the world, nor the things *which are* in the world. If any one love the world, the love of the Father is not in him; 16 for all that *is* in the world, (the desire of the flesh, and the desire of the eyes, and the pride of life,) is not of the Father, but is of the world. 17 And the world passeth away, and the desire [of it]: but he that doth the will of God abideth to the age.

18 Little children, *the* latter hour is come: and as ye have heard that antichrist will come, *so* even now there are many antichrists; by which we know that *the* latter hour is come. 19 They went out from us, but they were not of us: for if they had been of us, they would have remained with us; but *they went out* that it might be made manifest that all are not of us. 20 But ye have an unction from the holy *spirit* and know all things.

21 I write not to you because ye know not the truth: but because ye know it, and that no falsehood is of the truth. 22 Who speaketh falsely, but he who denied that Jesus is the Christ? He is antichrist, who denieth the Father and the Son. 23 Whosoever denieth the Son, hath not the Father: *but* he who acknowledgeth the Son, hath also *acknowledged* the Father. 24 Let that [*therefore*] abide in you, which ye have

* q. d. you have subdued vicious habits and inclinations. Or, you have triumphed over persecution.

heard from the beginning. If that which ye have heard from the beginning shall abide in you, ye also will abide in the Son, and in the Father.

25 And this is the promise which he promised us, *even* aionian life. 26 These things I write to you concerning those who *would* deceive you. 27 But the unction which ye have received from him abideth in you, and ye need not that any one teach you: but as that unction teacheth you of all things, and is true, and is not falsehood, even as it hath taught you, abide in him. 28 And now, dear children, abide in him; that, when he shall be manifested, we may have confidence, and may not be ashamed before him at his appearance.

29 If ye know that he is righteous, be assured that every one who worketh righteousness is born of him.

CH. III. 1 Behold what great love the Father hath bestowed on us, that we should be called children of God: the world therefore knoweth us not, because it knew him not.

2 Beloved, now we are *the* children of God, and it hath not yet been manifested what we shall be: [*but*] we know that, when *Christ* shall be manifested, we shall be like him; for we shall see him as he is. 3 And every one who placeth this hope in him, purifieth himself, *even* as he is pure. 4 Whosoever committeth sin, transgresseth also the law: for sin is a transgression of the law. 5 And ye know that *Christ* was manifested to take away [*our*] sins: and in him is no sin. 6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, nor known him.

7 Dear children, let no one deceive you. He who worketh righteousness is righteous, as he is righteous: 8 he who committeth sin, is of the impostor;* for the impostor hath sinned from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the impostor. 9 Whosoever is born of God, doth not commit sin; for his seed abideth in him: and he cannot sin, because he is born of God. 10 In this the children of God are manifest, and the children of the impostor: whosoever doth not practice righteousness, is not of God; nor he who loveth not his brother.

11 For this is the charge which ye heard from the beginning, that we love one another. 12 Not as Cain, *who* was of that evil *disposition*, and slew his brother. And why did he slay him? Because his own works were evil, and his brother's righteous. 13 Wonder not, [*my*] brethren, if the world hate you. 14 We know that we have passed over from death to life, because we love the brethren. He who loveth not *his* brother abideth in death.

* not a real, but a hypothetical and fictitious being: the principle of evil personified: the supposed cause of evil. See Ch. ii. 13, 14.

15 Whosoever hateth his brother is a manslayer: and ye know that no manslayer hath aionian life abiding in him. 16 Hereby we know the love *of God*, because that *person* laid down his life for us: and we ought to lay down *our* lives for the brethren. 17 But whosoever hath the good things of the world, and seeth his brother in need, and shutteth up his bowels *of compassion* from him, how abideth the love of God in him? 18 [*My*] dear children, let us not love in word and tongue *only*, but in deed and truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him. 20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, if our hearts condemn us not, *then* we have confidence towards God: 22 and whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. 23 And this is his commandment, that we should believe in the name of his Son Jesus Christ, and should love one another as he hath given us commandment. 24 And he who keepeth his commandments abideth in Him, and He in him. And hereby we know that he abideth in us, by the spirit which he hath given us.

CH. IV. 1 BELOVED, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world. 2 Hereby ye know the spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh,* is of God. 3 And every spirit which confesseth not Jesus, is not of God. And this is that *spirit* of antichrist, of which ye have heard it should come; and it is now already in the world.

4 Dear children, ye are of God, and have overcome them: for he who is in you is greater than he who is in the world. 5 They are of the world: therefore they speak of the world, and the world heareth them. 6 We are of God. He who knoweth God, heareth us: he who is not of God, heareth not us. Hereby we know the spirit of truth, and the spirit of error.

7 BELOVED, let us love one another: for love is of God: and every one who loveth is born of God, and knoweth God. 8 He who loveth not, knoweth not God; for God is love. 9 Herein the love of God was manifested towards us; that God sent his well-beloved Son† into the world, that we might live through him.

10 Herein is love; not that we loved God, but that he loved us, and sent his Son *to be* a

* That is, that Jesus Christ was a real man, in opposition to the Gnostics and Docetæ who taught that Christ was a man only in appearance. See Dr. Priestley *in loco*.

† Gr. only-begotten Son. It is applied to Isaac, Heb. xi. 17, though Abraham had other sons. The same word in the Hebrew is translated indifferently μονογενης *only-begotten*, and αγαπητος well-beloved. This word μονογενης is applied to Christ by the evangelist John four times in the gospel, and once in this epistle: and by no other writers of the New Testament. See John i. 14, 18.

propitiation for our sins.* 11 Beloved, if God so loved us, we also ought to love one another. 12 No one hath seen God at any time. If we love one another, God abideth in us, and the love of him is perfected in us. 13 Hereby we know that we abide in him, and he in us, because he hath given us of his spirit. 14 And we have seen, and we bear witness, that the Father sent the Son *to be the* Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. 16 And we have known and believed the love which God hath to us. God is love; and he who abideth in love, abideth in God, and God in him. 17 Hereby love is perfected among us; to the end that we may have confidence in the day of judgment: because as that *person* is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment: wherefore he who feareth is not made perfect in love. 19 We love him, because he first loved us. 20 If any one say, "I love God," and yet hate his brother, he speaketh falsely: for how can he who loveth not his brother, whom he hath seen, love God, whom he hath not seen? 21 And we have this commandment from him, that he who loveth God, love his brother also.

CH. V. 1 WHOSOEVER believeth that Jesus is the Christ, is born of God; and whosoever loveth the Father, loveth also the Son.† 2 Hereby we know that we love the children of God, when we love God, and keep his commandments; 3 for this is the love of God, that we keep his commandments: and his commandments are not burdensome; 4 for all that is born of God, overcometh the world, and this is the victory which overcometh the world, *even* our faith. 5 Who is he that overcometh the world, but he who believeth that Jesus is the Son of God?

6 This is he who came with water and blood, *even* Jesus Christ: not with water only, but with water and blood. And it is the spirit which beareth testimony; for the spirit is truth.‡ 7 For there are three that bear testimony, 8 the spirit, and the water, and the blood. and these three agree in one. 9 If we receive the testimony of man, the testimony of God is greater: for this is the testimony

* i. e. to be the medium of the reconciliation of sinners by his gospel. See chap. ii. 2.

† Gr. and whosoever loveth him who begat, loveth him also who is begotten by him.

‡ The received text reads, "For there are three who bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness in earth." N. B. This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifteenth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapcensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all. See Im. Ver. note.

of God, which he hath testified of his Son.

10 He who believeth on the Son of God, hath the testimony in himself: he who believeth not God, maketh him false, because he believeth not the testimony which God hath testified of his Son. 11 And this is the testimony, that God hath given to us aionian life; and this life is in his Son. 12 He who hath the Son, hath life; *and* he who hath not the Son of God, hath not life. 13 These things I write to you, that ye may know that ye have aionian life, who believe in the name of the Son of God.

14 And this is the confidence which we have in him; that, if we ask any thing according to his will, he heareth us. 15 And if we know that he heareth us, whatsoever we ask, we know that we have the petitions which we ask of him. 16 If any one see his brother sin a sin *which is* not unto death, let him ask, and he will give him life, for those who sin not unto death.* There is a sin unto death: I do not say that he shall petition concerning this: 17 all unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he who is born of God keepeth himself, and the evil *propensity* hurteth him not. 19 We know that we are from God; and the whole world lieth in wickedness.† 20 And we know that the Son of God hath been sent, and hath given us an understanding that we might acquire a knowledge of Him who is true: and we are in Him who is true, *being* in his Son [Jesus Christ]. This‡ is the true God and the aionian life. 21 Dear children, keep yourselves from idols.

THE SECOND EPISTLE OF JOHN.§

1 THE Elder to *the* chosen Cyria, and to her children, whom I truely love; (and not I only, but all those likewise who know the truth;) 2 because of the truth which abideth in us, and

* Sin and disease were considered as so inseparably connected, according to the Jewish philosophy, that, perhaps, the apostle might mean nothing more by the advice which he here gives, than to recommend prayer for the sick where the disease was curable, and to dissuade from unbecoming importunity where the malady was evidently incurable, and fatal. See John ix. 2, 34; Matt. ix. 1—8. See Dr. Priestley *in loco*.

† The heathen world is figuratively represented as under the dominion of Satan. Compare 1 Cor. v. 5, and the note there.

‡ That οὗτος *this*, sometimes refers to the remote antecedent, see Acts ii. 22, 23; vii. 18, 19; 2 John 7. It here refers to τῷ ἀληθινῷ *the true one*, or *Him who is true*, in the preceding clause. See John xii. 50. xvii. 3.

§ The second and third epistles of John are placed by Eusebius amongst the books whose genuineness had been called in question: but this was probably owing to their brevity, and to their

which will be with us to the age: 3 favour, mercy, *and* peace be with you, from God the Father, and from [*the Lord*] Jesus Christ the Son of the Father, in truth and love.

4 I REJOICED greatly, that I found *some* of thy children walking in the truth, according as we have received commandment from the Father. 5 And now I beseech thee, Cyria, not as writing to thee a new commandment, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk according to his commandments. This is the commandment; as ye have heard from the beginning, to the intent that ye should walk in it.

7 For many deceivers have entered into the world, who confess not *that* Jesus Christ *is* come in the flesh.* Such an one is a deceiver, and an antichrist.

8 Take heed to yourselves; that we lose not those things which we have done, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine [of Christ], hath both the Father and the Son.

10 If any one come to you, and bring not this doctrine, receive him not into *your* house, nor greet him: 11 for he who greeteth him, is a partaker of his evil deeds.

12 Having many things to write to you, I am not inclined to communicate them by paper and ink: for I hope to come to you, and speak face to face, that our joy may be full. 13 The children of thy chosen sister salute thee.

THE THIRD EPISTLE OF JOHN.

1 THE Elder to the beloved Gaius, whom I truely love. 2 Beloved, I wish that thou mayest prosper in all things, and be in health, *even* as thy soul prospereth: 3 for I rejoiced greatly, when the brethren came and bare testimony of the truth which is in thee, according as thou walkest in truth. 4 I have no greater joy than *in* these things, to hear that my children walk in truth.

5 Beloved, thou dost faithfully, whatsoever thou performest for the brethren and for the strangers; 6 who have borne testimony of thy love before

being addressed to particular persons; for, as Dr. Priestley observes, "both the subjects and the language are so much the same with those of the former epistle, that there cannot be a doubt of their having the same author."

* i. e. who confess not that he is a real man; alluding to the errors of the Docetæ.

the church: whom if thou conduct on their journey in a manner worthy of God, thou wilt do well; 7 for they went forth for the name *of Christ*, taking nothing from the gentiles. 8 We ought therefore to receive such; that we may be fellow-labourers for the truth.

9 I WOULD have written to the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. 10 Wherefore, if I come, I will call to remembrance his deeds which he doth, tattling against us with evil words: and not content herewith, he receiveth not the brethren himself, and forbiddeth those who would, and casteth them out of the church.

11 Beloved, imitate not that which is evil, but that which is good. He who doth good, is of God, *but* he who doth evil, hath not seen God.

12 Demetrius hath a good testimony from all *men*, and from the truth itself: and we also bear *him* testimony; and ye know that our testimony is true.

13 I HAD many things to write; yet I will not write to thee with ink and pen: 14 but I hope that I shall shortly see thee, when we shall speak face to face. 15 Peace *be* to thee. *Our* friends salute thee. Salute the friends by name.

THE EPISTLE OF JUDE.*

1 JUDE, a servant of Jesus Christ, and brother of James, to those who have been sanctified in God the Father, and preserved *and* called in Jesus Christ: 2 mercy, and peace, and love be multiplied to you.

3 Beloved, while I gave all diligence to write to you of the common salvation, it became necessary for me to write to you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints.

4 For some men have crept in privily, who were before, of old, set forth for this condemnation, ungodly men, turning the favour of our God into lasciviousness, and denying the only sovereign, and our Lord Jesus Christ.

5 Now I desire to remind

* "This epistle is one of those books the genuineness of which was disputed in the primitive ages, and which therefore, as Dr. Lardner well observes, "ought not to be alledged as affording alone sufficient proof of any doctrine." Grotius ascribes it to a bishop of Jerusalem in the reign of Adrian: but it is commonly believed to have been written by Judas, otherwise called Lebbeus and Thaddeus, the son of Alpheus, the brother of James the less, and first cousin to our Lord. The design of the epistle is to guard its readers against the errors and the crimes of the Gnostics. He is thought to have made quotations from the same apocryphal work which is referred to in the second epistle of Peter; which epistle Dr. Benson conjectures to have been consulted by him while he was writing his own. The epistle of Jude has as little evidence, either external or internal, in its favour, as any book of the New Testament." Im. Ver. note.

you, who once knew this, that the Lord, having saved *his* people out of the land of Egypt, afterward destroyed those who believed not. 6 And the messengers who kept not their first state,* but left their own habitation, he hath reserved in unseen† chains, under darkness, to the judgment of the great day. 7 *Even* as Sodom and Gomorrah, and the cities about them, which in a manner like to these had habitually committed fornication, and gone after other flesh, are set forth for an example, suffering the vengeance of aionian fire. 8 In like manner also these dreamers defile the flesh, set at nought dominion, and speak evil of dignities. 9 Yet Michael the archangel, when, contending with the impostor, he disputed about the body of Moses, did not attempt to bring against him a reviling accusation, but said, "The Lord rebuke thee." 10 But these blaspheme what they do not understand: but what they know naturally, as brute creatures, in these things they corrupt themselves. 11 Alas for them! because they have gone in* the way of Cain, and rushed after the error of Balaam for reward, and destroyed themselves by gainsaying like Korah.

12 These are blemishes in your love-feasts, when they banquet with you, feeding themselves without restraint: clouds without water, carried aside by winds; trees whose fruit withereth, barren, twice dead, plucked up by the roots; 13 raging waves of the sea, foaming out their own shame; wandering stars, to whom the blackness of darkness is reserved to the age.

14 Now Enoch, the seventh from Adam, prophesied even concerning these, saying,‡ "Behold, the Lord cometh with his holy myriads of angels, 15 to execute judgment upon all, and to convict all the ungodly [*among them*] of all their [ungodly] deeds which they have committed, and of all the hard *speeches* which ungodly sinners have spoken against him."

16 These are murmurers, complainers, walking after their own *evil* desires: and their mouth speaketh very swelling

* "Or, 'the messengers who watched not duly over their own principality, but deserted their proper habitation, he kept with unknown chains under darkness (punished them with judicial blindness of mind) to the judgment of a great day, i. e. when they were destroyed by a plague.' Alluding to the falsehood and punishment of the spies. Numbers xiv. See Simpson's Essays, p. 210. Perhaps, however, the writer may refer to some fanciful account of a fall of angels contained in the apocryphal book which lay before him, without meaning to vouch for that fact any more than for the incident mentioned ver. 9. He might introduce it merely to illustrate his argument. At any rate, a fact so important is not to be admitted upon such precarious evidence." Im. Ver. note.

† Gr. ἀΐδιος, which most Lexicon-writers derive from ἀει, *ever*, or *always*: but it may have the same etymology as ἀΐδης, *hades*, which they derive from *a* negative, and ἰδειν, *to see*, and therefore it signifies *invisible, unseen, unknown*. See Rom. i. 20, where the same word is rendered eternal, after the common version; but, even there, *unknown* would perhaps have been equally as admissible. See also Scarlett's translation, note on the place.

‡ This is another quotation from some ancient apocryphal book; for the authenticity of which, however, the writer is not to be supposed to vouch.

words, and they respect *the* persons *of men* for the sake of gain.

17 But, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; 18 how they told you that there should be scoffers in the last time, walking after their own ungodly desires. 19 These are they who separate [*themselves*], *mere* animal *men*, not having *the* spirit.

20 But ye, beloved, building up yourselves in your most holy faith, praying in a holy spirit, 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to aionian life. 22 And on some have pity, making a difference: 23 and save others with fear, snatching *them* out of the fire; hating even the garment defiled by the flesh.

24 NOW to him who is able to keep you from falling, and to present *you* spotless before his glory with exceeding joy; 25 to the only God, our Saviour, through Jesus Christ, our Lord, *be* glory [*and*] majesty, dominion and power, *as* before all time, so now, and throughout all ages. Amen.

THE REVELATION OF JESUS CHRIST.*

CHAP. I.

1 THE Revelation of Jesus Christ, which God gave to him, that he might show to his servants things which must shortly come to pass; and he sent and signified *it*, through his messenger, to his servant John: 2

* "The Apocalypse or Revelation of Jesus Christ, is one of those books, the genuineness and authority of which, as Eusebius informs us, was, by some, called in question. It has, however, been almost universally received in modern times. As a book of prophecy, the evidence of its divine authority must chiefly rest upon the perceived accomplishment of the predictions which it contains: so that it may be regarded as in a considerable degree independent of external evidence. In this, however, in the estimation of many learned men, it is far from being deficient. Sir Isaac Newton says, (Observ. on Apoc, p. 249.) "I do not find any other book of the New Testament so strongly attested, or commented upon so early as this." Dr. Priestley (Notes, vol. iv. p. 573,) says, he thinks it impossible for any intelligent and candid persons to peruse it without being convinced that, "considering the age in which it appeared, none but a person divinely inspired could have written it." See also Mr. Tower's observations and extracts respecting the authenticity of the Apocalypse, in his learned Illustrations of Prophecy, vol. i. ch. iii. Mr. Evanson has even endeavoured to prove that the apostle Paul alludes and thus bears testimony to the authenticity of this book in some of his epistles. See Evanson's Reflections upon the state of Religion, p. 39—42. Some learned men, however, who have even admitted the divine authority of the Apocalypse, have expressed a doubt whether this book was written by John the apostle and evangelist. The arguments of Dionysius, a disciple of Origen, and an eminently learned and pious bishop of Alexandria, in the third century, are contained in a large extract from a treatise of Dionysius in the seventh book of Eusebius's Ecclesiastical History. They are thus abridged by Dr. Lardner: "Dionysius's objections are five in number. 1. That the evangelist John has not named himself, either in his gospel or in his catholic epistle, but the writer of the Revelation names himself more than once. 2. That though the writer of the Revelation calls himself John, he has not shown us that he is the apostle of that name. 3. That the Revelation doth not mention the catholic epistle, nor that epistle the Revelation. 4. That there is a great agreement in sentiment, expression, and manner,

who hath *thus* testified of the word of God, and of the testimony *given* to Jesus Christ, *even* whatever things he saw. 3 Happy *is* he who readeth, and those who hear, the words of this prophecy, and keep the things written in it: for the time is near.

4 JOHN to the seven churches in Asia; favour *be* to you, and peace, from *him* who is, and who was, and who is to come; and from the seven spirits which [*are*] before his throne; 5 and from Jesus Christ *who is* the faithful witness, the first-born from the dead, and the prince of the kings of the earth: to him who loveth us, and hath washed us from our sins in his own blood, 6 and hath made us a kingdom of priests to his God and Father; to him *be* glory and dominion to the ages of ages. Amen.

7 Behold, he will come with clouds; and every eye will see him, and *those* also who pierced him; and all the tribes of the earth will lament because of him. Even so, Amen. 8 "I am Alpha and Omega,"* saith the Lord God, who is, who was, and who is to come, the Almighty.

9 I John, your brother and companion in the affliction, and kingdom, and patience of Jesus Christ, was in the island which is called Patmos, for the word of God, and [for] the testimony of Jesus [*Christ*]. 10 I was in the spirit, on the Lord's day; and heard behind me a loud voice, as of a trumpet, 11 saying, "What thou seest, write in a book, and send *it* to the seven churches; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12 And I turned to see *whence* the voice *came* which spake to me: and, when I had turned, I saw seven golden candlesticks; 13 and in the midst of the [*seven*] candlesticks, *one* like *the* Son of man, clothed with a garment down to the feet, and girt about *his* breast with a golden girdle. 14 And his head, and *his* hair *were* white, as white wool, *or* snow: and his eyes *were* as a flame of fire; 15 and his feet like fine brass, as if they had been purified in a furnace; and his voice as the sound of many waters: 16 and he had in his right hand seven stars: and out of his mouth

between St. John's gospel and epistle, but the Revelation is quite different in all these respects, without any resemblance or similitude. 5. That the Greek of the gospel and epistle is pure and correct, but that of the Revelation has barbarisms and soleecisms. Dionysius's own opinion is, that the Revelation was written by some holy and inspired person named John, but who that John was he does not know: he might be John the Elder, said to have resided for some time at Ephesus, in Asia." Dr. Lardner, having examined the arguments of Dionysius at large, and stated the opinions of other learned men, concludes with his usual candour, "I must acknowledge that the Revelation, when compared with the apostle's unquestioned writings, has an unlikeness not easy to be accounted for." Lardner's Works. vol. iii. p. 130. The principal authors who have attempted the interpretation of this difficult prophecy are Joseph Mede, Sir Isaac Newton, Waple, Daubuz, Vitringa, Lowman, Bp. Newton. See also Mr. Tower's Illust. of Prophecy, Abp. Newcome's and Dr. Priestley's Notes upon the Scriptures, and Evanson's Reflections upon the State of Religion in Christendom in the 19th Century." Im. Ver. note.

* Gr. τὸ Α καὶ τὸ Ω: *the Alpha and the Omega*: i. e. the first and the last letter of the Greek alphabet; equivalent to the beginning and the end.

went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength. 17 And, having seen him, I fell at his feet as dead. And he put his right hand upon me, saying, "Fear not: I am the first, and the last; 18 and he who lived, and became dead; and, behold, I live to the ages of the ages, and have the keys of death and of hades.*

19 Write therefore the things which thou hast seen, and the things which *now* are, and the things which are about to occur. 20 *As to* the mystery of the seven stars which thou sawest in my right hand, and *as to* the seven golden candlesticks; the seven stars are *the* messengers of the seven churches, and the seven candlesticks are *the* seven churches.

CH. II. 1 "TO the messenger of the church in Ephesus write; 'These things saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: 2 I know thy works, and [*thy*] labour, and thy patience, and that thou canst not bear those who are evil: and thou hast tried those who say that they are apostles, and are not; and hast found them false: 3 and hast patience, and hast borne *much* for the sake of my name, and hast not fainted. 4 Nevertheless I have *something* against thee, because thou hast relinquished thy first love. 5 Remember therefore whence thou art fallen, and reform, and do *thy* first works: or else I will come to thee [*quickly*], and will remove thy candlestick out of its place, unless thou reform. 6 But this *praise* thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.' 7 He who hath an ear, let him hear what the spirit saith to the churches. To him who overcometh I will give to eat from *the fruit* of the tree of life which is in the paradise of my God.

8 "AND to the messenger of the church in Smyrna write; 'These things saith the first and the last, who was dead, and is alive: 9 I know thy [*works, and*] affliction, and poverty, (yet thou art rich,) and the blasphemy of those who say that they are Jews, and are not, but *are the* synagogue of the adversary.† 10 Fear none of those things which thou art about to suffer. Behold, the impostor is about to cast some of you into prison, that ye may be proved; and ye will have affliction *for* ten days. Be thou faithful unto death, and I will give to thee the crown of life,' 11 He who hath an ear, let him hear what the spirit saith to the churches. He who overcometh shall not be hurt by the second death.

12 "AND to the messenger of the church in Pergamus write: 'These things saith he who hath the sharp two-edged

* i. e. the grave, or the place of the dead: literally, the unseen or hidden place.
† Jewish adversaries of the gospel, see ch. iii. 9.

sword: 13 I know [thy works, and] where thou dwellest, *even* where the throne of the adversary *is:* and yet thou holdest fast my name, and didst not deny my faith, [*even*] in those days [*in*] which Antipas *was* my faithful witness, who was slain among you, were the adversary dwelleth. 14 Nevertheless I have a few things against thee, because thou hast there such as hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the sons of Israel, that they might eat things offered to idols, and might commit fornication. 15 So hast thou also such as hold, in like manner, the doctrine of the Nicolaitans. 16 Reform therefore; or else I will come to thee quickly, and will war against them with the sword of my mouth.' 17 He who hath an ear, let him hear what the spirit saith to the churches. To him who overcometh I will give *to eat* of the hidden manna; and will give him a white stone, and on the stone a new name written, which no one knoweth but he who receiveth *it*.

18 "And to the messenger of the church in Thyatira write: 'These things saith the Son of God, who hath his eyes as a flame of fire, and whose feet *are* like fine brass; 19 I know thy [works and] *thy* love, and service, and faith, and patience, and thy last works, *which are* better than the first. 20 Nevertheless I have *something* against thee, because thou sufferest thy wife Jezebel, who calleth herself a prophetess, and teacheth and seduceth my servants to commit fornication, and eat things offered to idols. 21 And I have given her time that she might reform; and she will not return from her fornication. 22 Behold, I *will* cast her on a bed *of sickness*, and those who commit adultery with her into great affliction, unless they return from her deeds. 23 And I will kill her children by the pestilence; and all the churches shall know that I search *the* reins and *the* hearts, and will give to every one of you according to your works.

24 "But to you I say, *even* to the rest in Thyatira, as many as receive not this doctrine, and as have not known the deep things of the adversary, (as they speak;) I will put on you no other burden. 25 But what ye have, hold fast till I come. 26 And he who overcometh, and performeth my works to the end, to him I will give power over the nations; 27 and he shall rule them with a rod of iron; as the vessels of a potter they shall be broken in pieces; even as I have received from my Father. 28 And I will give him the morning-star.' 29 He who hath an ear, let him hear what the spirit saith to the churches.

CH. III. 1 "And to the messenger of the church in Sardis write: 'These things saith he who hath the seven spirits of God, and the seven stars: I know thy works, that thou hast

the appearance of being alive, and yet are dead. 2 Be watchful, and strengthen the things which remain, which are about to die: for I have not found thy works perfect before my God. 3 Remember therefore how thou hast received, [*and heard, and keep those things,*] and reform. If therefore thou shalt not watch, I will come [on thee] as a thief, and thou shalt not know what hour I will come on thee. 4 Yet thou hast a few persons in Sardis, who have not defiled their garments: and they shall walk with me in white; for they are worthy. 5 He who overcometh shall be clothed in white raiment; and I will by no means blot out his name from the book of life, but I will confess his name before my Father, and before his angels.' 6 He who hath an ear, let him hear what the spirit saith to the churches.

7 "And to the messenger of the church in Philadelphia write: 'These things saith he who is holy, he who is true, he who hath the key of David, he who openeth and no one shutteth, and who shutteth and no one openeth: 8 I know thy works: behold, I have set before thee an open door, which no one can shut: for thou hast *but* little power, and yet hast kept my word, and hast not denied my name. 9 Behold, I will cause those of the synagogue of the adversary* (who say that they are Jews, and are not, but speak falsely, behold, I will make them) to come, and do obeisance before thy feet, and know that I have loved thee. 10 Because thou hast kept my commandment concerning patience, I also will keep thee from the hour of trial, which is about to come on all the world, to try those who dwell upon the earth. 11 I shall come quickly: hold fast what thou hast, that no one take away thy crown. 12 Him who overcometh, I will make a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, of the new Jerusalem, which will come down from heaven from my God; and *I will write upon him* my new name.' 13 He who hath an ear, let him hear what the spirit saith to the churches.

14 "And to the messenger of the church in Laodicea write: 'These things saith the Amen, the faithful and true witness, the chief of the creation of God:† 15 I know thy works, that thou art neither cold nor hot: I would that thou wert either cold or hot. 16 So *then* because thou art lukewarm, and neither cold nor hot, I will soon cast thee out of my mouth. 17 Because thou sayest, I am rich, and grown wealthy, and have need of nothing; and knowest

* By the Synagogue of the adversary are to be understood those of the Jews who opposed the gospel.

† Or, the beginning of the creation of God. The first born of the new creation, being the first who was raised from the dead. See Col. i. 15, 18.

not that thou art wretched, and pitiable, and poor, and blind, and naked; 18 I counsel thee to buy of me gold purified in the fire, that thou mayest grow wealthy; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness may not appear: and to anoint thine eyes with eye-salve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and reform. 20 Behold, I stand at the door and knock: if any one hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him who overcometh I will grant to sit with me on my throne.' 22 He who hath an ear, let him hear what the spirit saith to the churches."

CH. IV. 1 AFTER these things I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me, *and* saying, "Come up hither, and I will show thee things which must happen shortly." 2 [*And*] immediately I was in the spirit: and, behold, a throne was placed in heaven, and *one* sat on the throne.* 3 [*And he who sat*] *was* in appearance like a jasper and a sardius: and a rainbow *was* round about the throne, in appearance, like an emerald. 4 And encircling the chief-throne *were* twenty-four thrones: and upon the thrones *I saw* twenty-four elders sitting, clothed in white raiment; and on their heads crowns of gold. 5 And from the throne proceed lightnings, and thunderings, and voices. And seven lamps of fire *were* burning before the throne; which are [the] seven spirits of God. 6 And *there was* before the throne, as it were, a glassy sea, resembling crystal: and in the midst of the throne, and round about the throne, *were* four living creatures full of eyes before and behind. 7 And the first living creature *was* like a lion, and the second living creature like a steer, and the third living creature had the face of a man, and the fourth living creature *was* like a flying eagle. 8 And the four living creatures had each of them six wings, full of eyes round about and within: and they rest not day nor night, saying, "Holy, holy, holy, Lord God Almighty; who was, and is, and is to come." 9 And when those living creatures give glory, and honour, and thanks, to him who sat on the throne, who liveth to the ages of ages, 10 the twenty-four elders, fall down before him who sat on the throne, and wor-

* "'We are not to imagine,' says Doddridge, 'that the person sitting on the throne, [or the Lamb,] or the twenty-four elders, or the four animals, were real beings, existing in nature; though they represented, in a figurative manner, things that did really exist. I think it probable, that all which passed was in the imagination of St. John.' This observation is very just and important. The whole scenery of this vision passed in the imagination of St. John; and we can no more argue the real external existence of such beings as angels and devils are commonly conceived to be, from the appearance in this vision, than we can infer the real existence of a lamb with seven eyes, or a dragon with seven heads. All these visionary characters are alike symbolic of the means by which events, whether good or evil, are brought to pass under the direction of divine Providence." Im. Ver. note.

ship him who liveth to the ages of ages, and cast their crowns before the throne, saying, 11 "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and by thy will they were *in being*, and were created."

CH. V. 1 AND I saw in the right hand of him who sat on the throne a book, written within and without, sealed with seven seals. 2 And I saw a mighty angel proclaiming in a loud voice, "Who [*is*] worthy to open the book, and to loose its seals? 3 And no one in heaven, or on the earth, or under the earth, was able to open the book, and to look therein. 4 And I wept much because no one was found worthy to open the book, and to look therein. 5 Then one of the elders said to me, "Weep not: behold, the lion of the tribe of Judah, the root of David, hath prevailed *so as* to open the book, and its seven seals." 6 And I beheld, in the midst, between the throne and the four living creatures, and in the midst, between the elders, a lamb standing, as if it had been slain, having seven horns, and seven eyes; which are the seven spirits of God sent forth into all the earth. 7 And he came and took [*the book*] out of the right hand of him who sat upon the throne.

8 And when he had taken the book, the four living creatures, and the twenty-four elders, fell down before the lamb, having, every one of them, harps, and golden phials* full of incense, which are the prayers of the saints. 9 And they sang a new song, saying, "Thou art worthy to take the book, and to open its seals: for thou wast slain, and hast bought [us] to God in thy blood, out of every tribe, and language, and people, and nation; 10 and thou hast made them kings and priests to our God; and they shall reign on the earth."

11 And I looked, and I heard the voice of many angels *who* encircled the throne, and the living creatures, *and* the elders; (and the number of them was myriads of myriads, and thousands of thousands;) 12 saying with a loud voice, "Worthy is the lamb that was slain, to receive power, and wealth, and wisdom, and might, and honour, and glory, and blessing." 13 And every creature that [*is*] in heaven, and on the earth, and under the earth, and those that are on the sea, and all things that are in them, I heard, saying, "Blessing, and honour, and glory, and dominion, *be* to him who sitteth upon the throne, and to the lamb, to the ages of ages." 14 And the four living creatures said, "Amen." And the elders fell down and worshipped.

CH. VI. 1 AND I saw when the lamb opened one of the seven seals; and I heard the first of the four living creatures, as *with the* sound of thunder, saying, "Come [and see]." 2

* Gr. bowls.

[*And I looked,*] and, behold, a white horse: and he who sat thereon had a bow; and a crown was given to him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second living creature saying, "Come." 4 And another horse, *that was* red, went forth; and *a command* was given to him who sat thereon to take peace [*from*] the earth, [*so*] that *men* should kill one another; and there was given to him a great sword.

5 And when he had opened the third seal, I heard the third living creature saying, "Come [and see]." [*And I looked,*] and, behold, a black horse: and he who sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four living creatures, saying, "A small measure of wheat for a denarius, and three small measures of barley for a denarius: but hurt thou not the oil and the wine."

7 And when he had opened the fourth seal, I heard the fourth living creature saying, "Come [and see]." 8 [*And I looked,*] and, behold, a pale horse; and the name *given* to him who sat thereon *was* Death, and Hades* followed him. And power was given him over the fourth part of the earth, to kill by the sword, and by famine, and by pestilence, and by the wild beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God, and for the testimony which they had borne. 10 And they cried with a loud voice, saying, "How long, O sovereign Lord, holy and true, wilt thou not judge and avenge our blood on those who dwell upon the earth?" 11 And a white robe was given to *every one of* them: and they were told to rest yet *for* a time, till *the number of* their fellow-servants also and *of* their brethren, who were about to be killed as they *were*, should be filled up.

12 And I looked when he had opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; 13 and the stars of heaven fell to the earth, as a fig-tree casteth its untimely figs when it is shaken by a mighty wind. 14 And the heaven departed, as a parchment when it is rolled together; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the commanders, and the rich, and the strong, and every slave, and [*every*] freeman, hid themselves in the dens and in the rocks of the mountains; 16 and said to the mountains and to the rocks, "Fall on us, and hide us from the face of him who sitteth on the throne, and from

* See ch. i. 18, note: and so in all places where the word occurs.

the anger of the lamb: 17 for the great day of his anger is come; and who is able to stand?

CH. VII. 1 AND after these things, I saw four messengers standing on the four parts of the earth, restraining the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another messenger coming up from the east, having the seal of the living God. And he cried with a loud voice to the four messengers to whom it was given to hurt the earth and the sea, 3 saying, "Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their foreheads."

4 And I heard the number of those who were sealed: *and there were* sealed a hundred *and* forty-four thousand, of all the tribes of the sons of Israel. 5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben [*were sealed*] twelve thousand. Of the tribe of Gad [*were sealed*] twelve thousand. 6 Of the tribe of Asher [*were sealed*] twelve thousand. Of the tribe of Naphtali [*were sealed*] twelve thousand. Of the tribe of Manasseh [*were sealed*] twelve thousand. 7 Of the tribe of Simeon [*were sealed*] twelve thousand. Of the tribe of Levi [*were sealed*] twelve thousand. Of the tribe of Issachar [*were sealed*] twelve thousand. 8 Of the tribe of Zebulon [*were sealed*] twelve thousand. Of the tribe of Joseph [*were sealed*] twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After these things I looked, and, behold, a great multitude, which no one could number, of all nations, and tribes, and people, and languages, standing before the throne and before the lamb, clothed with white robes, and *with* palm-branches in their hands: 10 and they cry with a loud voice, saying, "*Our* salvation *be ascribed* to our God who sitteth upon the throne, and to the lamb." 11 And all the messengers stood round about the throne, and *about* the elders, and *about* the four living creatures, and fell on their faces before the throne, and worshipped God, 12 saying, "Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be to our God to the ages of ages. Amen.

13 And one of the elders spake, saying to me, "Who are these that are clothed in white robes, and whence came they?" 14 And I said to him, "O my lord, thou knowest." Then he said to me, "These are they who have come out of great affliction, and have washed their robes, and made them bright, in the blood of the lamb. 15 Therefore they are before the throne of God, and serve him day and night in his temple; and he who sitteth on the throne will dwell among them. 16 They will hunger no more, nor will they thirst any more; nor will the sun strike on them, nor any heat. 17 For

the lamb which is towards the midst of the throne will be their shepherd, and will lead them to living springs of waters: and God will wipe away all tears from their eyes."

CH. VIII. 1 AND when he had opened the seventh seal, there was silence in heaven for about *the space of* half an hour. 2 And I saw the seven messengers who stand before God: and to them were given seven trumpets. 3 And another messenger came and stood at the altar, having a golden censer: and to him was given much incense, that he might offer *it*, with the prayers of all those who are holy, upon the golden altar which *was* before the throne. 4 And the smoke of the incense went up before God from the hand of the angel, together with the prayers of those who are holy. 5 And the messenger took the censer, and filled it with the fire from the altar, and cast it upon the earth: and there were sounds, and thunderings, and lightnings, and an earthquake.

6 And the seven messengers who had the seven trumpets, prepared themselves to sound. 7 And the first sounded his trumpet, and there was hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and every green herb was burnt up.

8 And the second messenger sounded his trumpet; and, as it were a great mountain, burning [*with fire*,] was cast into the sea: and the third part of the sea became blood; 9 and the third part of the creatures [*which were*] in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third messenger sounded his trumpet, and a great star, burning like a lamp, fell from heaven; and it fell upon the third part of the rivers, and upon the springs of waters: 11 and the name of the star was called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth messenger sounded his trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner.

13 And I looked, and heard an eagle flying in mid-heaven, *and* saying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth, because of the other blasts of the trumpet of the three angels who are about to sound."

CH. IX. 1 And the fifth messenger sounded his trumpet, and I saw a star fall from heaven to the earth; and to him was given the key of the entrance of the abyss.* 2 [And he

* Gr. ἀβυσσος, literally, *the deep*. Like ᾅδης, it may be used for *the common receptacle of the dead*. See Rom. x. 7. comp. Mat. xii. 40. Eph. iv. 9. This word in the LXX. commonly answers to the Heb. תְּהוֹם, which generally denotes *an abyss of waters*. See Parkhurst.

opened the entrance of the abyss], and a smoke arose out of the entrance, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the entrance. 3 And out of the smoke locusts came upon the earth; and to them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the herb of the earth, nor any green thing, nor any tree; but *only* those men who had not the seal [of God] on [their] foreheads. 5 And *a command* was given to *the locusts* that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment from a scorpion, when it stingeth a man.

6 And in those days men will seek death, and will not find it; and will desire to die, and death will flee from them. 7 And the shapes of the locusts *were* like horses prepared for war; and on their heads *were* as golden crowns, and their faces *were* as the faces of men. 8 And they had hair as the hair of women: and their teeth were as *the teeth* of lions. 9 And they had breast-plates as iron breast-plates; and the sound of their wings was as the sound of chariots *with* many horses rushing to battle. 10 And they had tails like scorpions, and stings were in their tails: and their authority *was* to hurt men five months. 11 *And* they had a king over them, the messenger of the abyss; whose name in the Hebrew *tongue* is Abaddon, but in the Greek *tongue* he hath the name Apollyon.* 12 One woe is past; behold two woes more follow.

13 And the sixth messenger sounded his trumpet; and I heard a voice from the four horns of the golden altar which *was* before God, 14 saying to the sixth messenger who had the trumpet, "Loose the four messengers who are bound at the great river Euphrates." 15 And the four messengers were loosed, who were prepared for an hour, and a day, and a month, and a year, to kill the third part of men. 16 And the number of the armies of the horsemen *was* two myriads of myriads: for I heard the number of them. 17 And afterward I saw the horses in the vision, and those who sat on them, having breast-plates of fire, and of jacinth, and of brimstone: and the heads of the horses *were* as the heads of lions; and out from their mouths issued fire, and smoke, and brimstone.

18 By these three scourges the third part of men was killed, by the fire, and by the smoke, and by the brimstone, which issued out from their mouths. 19 For the power of the horses was in their mouths, and in their tails: for their tails *were* like serpents, and had heads, and with them they

* i. e. the Destroyer.

hurt. 20 And the rest of the men, who were not killed by these scourges, returned not from the works of their hands; so as not to worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which can neither see, nor hear, nor walk: 21 nor did they repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CH. X. 1 AND I saw [another] mighty messenger coming down from heaven, arrayed with a cloud: and a rainbow *was* over his head, and his face *was* as the sun, and his feet as pillars of fire: 2 and he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* upon the land; 3 and cried with a loud voice, as *when* a lion roareth: and, when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered *their voices*, I was about to write: and I heard a voice from heaven, saying, "Seal up those things which the seven thunders uttered, and write them not." 5 And the angel whom I saw standing upon the sea, and upon the land, lifted up his right hand to heaven, 6 and sware by him who liveth to the ages of ages, who created heaven and the things which are therein, and the earth and the things which are therein, and the sea and the things which are therein, that the time would not yet be; 7 but in the days of the blast of the seventh messenger, when he shall sound his trumpet, and the mystery of God hath been finished, as he hath proclaimed the glad tidings to his servants the prophets.

8 And the voice which I heard from heaven spake to me again, and said, "Go, take the little book which is open in the hand of the messenger who standeth upon the sea and upon the land." 9 And I went to the messenger, desiring him to give to me the little book. Then he said to me, "Take, and eat it; and it will make thy belly bitter, but in thy mouth it will be sweet as honey." 10 And I took the little book out of the messenger's hand, and ate it: and in my mouth it was sweet as honey; but as soon as I had eaten it, my belly was made bitter. 11 Then he said to me, "Thou must again prophesy concerning many people, and nations, and languages, and kings."

CH. XI. 1 And a reed like a rod was given me *by the messenger*, saying, "Rise, and measure the temple of God, and the altar, and *compute* those who worship in it. 2 But the court which is without the temple leave out, and measure it not; for it is given up to the gentiles: and they will tread the holy city under foot forty-two months. 3 And I will grant to my two witnesses that they shall prophesy a thousand two hundred *and* sixty days, clothed in sack-cloth. 4 These are two olive-trees, and two candle-

sticks, placed before the Lord of the earth. 5 And if any one purpose to hurt them, fire will proceed out of their mouth, and will devour their enemies; and if any one purpose to hurt them, he must be killed in this manner.

6 These will have power to shut heaven, that it rain not *during* the days of their prophecy: and they *will* have power over the waters, to turn them into blood, and to smite the earth with every scourge, as often as they will. 7 And when they shall have finished their testimony, the beast which will ascend out of the abyss will make war against them, and overcome them, and kill them. 8 And their carcases *will lie* in the street of the great city, which is called, spiritually, Sodom, and Egypt, where, indeed, their lord was crucified. 9 And they of the people, and tribes, and languages, and nations, will behold their carcases three days and a half, and will not suffer their carcases to be put into a tomb.

10 And those who dwell upon the earth will rejoice over them, and be glad, and send gifts one to another; because these two prophets tormented those who dwelt on the earth." 11 And after the three days and a half the breath of life from God, entered into them, and they stood on their feet; and great fear fell on those who saw them. 12 And I heard a great voice from heaven, saying to them, "Come up hither." And they went up to heaven in a cloud; and their enemies beheld them. 13 And in that hour was a great earthquake, and the tenth part of the city fell, and by the earthquake seven thousand men were killed; and the rest were affrighted, and gave glory to the God of heaven. 14 The second woe is past; behold, the third woe cometh quickly.

15 And the seventh messenger sounded his trumpet; and there were loud voices in heaven, saying, "The kingdom of this world is become *the kingdom* of our Lord, and of his Christ; who shall reign to the ages of ages." 16 And the twenty-four elders, who sat before God on their thrones, fell on their faces, and worshipped God, 17 saying, "We thank thee, O Lord God Almighty, who art and who wast, because thou hast taken to thee thy great power and hast reigned.

18 And the nations were angry, and thine anger is come, and the time of the dead that they should be judged, and that thou shouldst give a reward to thy servants the prophets, and to the saints, and to those who fear thy name, the small and the great; and shouldst destroy those who destroy the earth." 19 And the temple of God was opened in heaven, and the ark of the covenant of the Lord was seen in his temple: and there were lightnings, and voices, and thunderings, [and an earthquake,] and great hail.

CH. XII. 1 NOW a great wonder appeared in heaven; a woman clothed with the sun, and the moon *was* under her feet, and upon her head a crown of twelve stars: 2 and she was with child, and cried out, being in travail, and in great pain to bring forth. 3 And another wonder appeared in heaven; for, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bring forth, that, when she brought forth, he might devour her child. 5 And she brought forth a male child, who was to rule all the nations with a rod of iron: and her child was caught up to God, and to his throne. 6 And the woman fled into the desert, where she had a place prepared of God, that she might be fed there a thousand two hundred *and* sixty days.

7 And there was war in heaven: Michael and his angels warred against the dragon; and the dragon warred, and his angels, 8 but they prevailed not, nor was their place found any more in heaven. 9 For the great dragon was cast *out*, that old serpent, called the impostor, and [the] adversary, who deceiveth the whole world; he was cast *out* upon the earth, and his angels were cast *out* with him.* 10 And I heard a loud voice in heaven, saying, "Now is come salvation, and might, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, that accused them before our God day and night. 11 But they overcame him through the blood of the lamb, and by the word of their testimony; and they loved not their lives, *but exposed them* even unto death.

12 Rejoice therefore, ye heavens, and ye who dwell in them. Alas for the earth, and for the sea! because the impostor is come down to you, having great wrath, knowing that he hath *but* a short time." 13 And when the dragon saw that he was cast *out* upon the earth, he pursued the woman who brought forth the male *child*. 14 And to the woman were given two wings of the great eagle, that she might fly, from before the serpent, into the desert, to her place, where she is *to be* fed for a time and times and half a time. 15 And the serpent cast out from his mouth, after the woman, water *as it were* a river, that he might cause her to be carried away by the river. 16 But the earth assisted the woman, and the earth opened its mouth, and drank up the river

* "All this is a visionary scene, presented to the mind of John. See the note on ch. iv. ver. 2. The meaning of the allegory seems to be, that, after a contest in the Roman empire, the champions of the Christian cause prevailed; heathenism, or the religion of the empire, was abolished, and the christian emperor Constantine gave a civil establishment to christianity." Newcome.

which the dragon cast out from his mouth. 17 And the dragon was angry with the woman, and departed to make war with the rest of her offspring, who kept the commandments of God, and maintained the testimony of Jesus.

CH. XIII. 1 THEN I stood upon the sand of the sea, and saw a beast rise up out of the sea, having ten horns, and seven heads; and upon his horns ten crowns, and upon his heads names of blasphemy. 2 And the beast which I saw was like a leopard, and his feet were as *those* of a bear, and his mouth as the mouth of a lion: and the dragon gave to him his own power, and his own throne, and great authority. 3 And *I saw* one of his heads wounded, as it were, to death; but his deadly stroke was healed: and all the world wondered *and followed* after the beast. 4 And *men* worshipped the dragon, because he had given authority to the beast: and they worshipped the beast, saying, "Who *is* like the beast? and who is able to war against him?" 5 And there was given to the beast a mouth speaking great things, and blasphemies; and authority was given to him [*to act*] forty-two months. 6 And he opened his mouth in blasphemy against God, to blaspheme against his name, and his tabernacle, [*and*] those who dwell in heaven. 7 And it was given him to make war against the saints, and to overcome them: and authority was given to him over every tribe, and people, and language, and nation. 8 And all who dwelt on the earth, whose name was not written from the foundation of the world, in the book of life of the lamb that was slain, worshipped him. 9 If any one have an ear, let him hear. 10 If any one lead into captivity, into captivity he shall go: If any one shall kill with the sword, with the sword he must be killed. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. 12 And he exercised all the authority of the first beast in his presence, and causeth the earth, and those who dwell in it, to worship the first beast, whose deadly wound was healed. 13 And he doth great miracles; so that he maketh fire to come down from heaven on the earth in the presence of men. 14 And he deceiveth those who dwell on the earth by *means of* those miracles which it was given him to do in the presence of the beast; saying to those who dwell on the earth, that they should make an image to the beast which had the wound by a sword and yet lived. 15 And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great,

rich and poor, free-men and slaves, to receive *from him* a mark on their right hand, or on their foreheads: 17 [*and*] that no one should be able to buy or sell, but he who had the mark; *even* the name of the beast, or the number of his name. 18 Here is wisdom. Let him who hath understanding count the number of the beast: for it is the number of a man; and his number *is* six hundred *and* sixty-six.

CH. XIV. 1 AND I looked, and, behold, the lamb stood on Mount Sion, and with him a hundred *and* forty-four thousand persons, having his own name and his Father's name written on their foreheads. 2 And I heard a sound from heaven, as the sound of many waters, and as the sound of great thunder: and the sound which I heard *was* as *that* of harpers playing on their harps: 3 and they sang as *it were* a new song before the throne, and before the four living creatures, and the elders: and none could learn that song, but the hundred *and* forty-four thousand, who were bought from the earth. 4 These *are* they who were not defiled with women: for they are virgins: these [are] they who follow the lamb whithersoever he goeth: these were bought from among men, *as the* first-fruits to God, and to the lamb. 5 And in their mouth was found no falsehood: [for] they are spotless.

6 And I saw [*another*] messenger flying in mid-heaven, having an aionian gospel to proclaim to those who dwell on the earth, and to every nation, and tribe, and language, and people, 7 saying with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him who made the heaven, and the earth, and the sea, and *the* springs of waters."

8 And another messenger followed, saying, "The great Babylon is fallen, is fallen; [*because*] she made all nations drink of the wine [of the fury] of her fornication."

9 And another [third] messenger followed them, saying with a loud voice, "If any one worship the beast and his image, and receive the mark of the beast on his forehead, or on his hand; 10 he shall drink of the wine of the fury of God, which is prepared, without mixture, in the cup of his anger; and he shall be tormented in fire and brimstone in the presence of the [holy] messengers, and in the presence of the lamb: 11 and the smoke of their torment shall ascend to the ages of ages:* and they

* It would be very unreasonable to infer the gloomy doctrine of eternal misery from the loose and figurative language of a prophetic vision, in opposition to the plainest dictates of reason and justice, and to the whole tenor of divine revelation. But if any one is disposed to lay undue stress upon this text, it may be sufficient to remark, that it is not here asserted that the *torment* continues, but that the *smoke* of it ascends to the ages of ages. The smoke of a pile in which a criminal has been consumed may continue to ascend long after the wretched victim has ceased to suffer. And a memorial of the punishment which has been inflicted on vice may remain long after vice itself has been utterly exterminated. After all, as the prophecy relates wholly

shall have no rest day or night who worship the beast and his image, and if any one receive the mark of his name."

12 Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven, saying, Write: happy *are* the dead who die in the Lord henceforth: Yes, saith the Spirit; they rest from their labours; and their works follow them."

14 And I looked, and, behold, a white cloud, and upon the cloud *one* sitting, like a son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another messenger came out [from the temple], crying with a loud voice to him who sat on the cloud, "Put in thy sickle, and reap: for the time is come to reap; for the harvest of the earth is ripe." 16 And he who sat on the cloud applied his sickle to the earth; and the earth was reaped.

17 And another messenger came out from the temple which *was* in heaven, he also having a sharp sickle. 18 And another messenger came out from the altar, who had authority over the fire thereof, and called with a loud cry to him who had the sharp sickle, saying, "Put in thy sharp sickle, and cut the clusters of the vine of the earth; for its grapes are fully ripe." 19 And the angel applied his sickle to the earth, and cut off the clusters of the vine of the earth, and cast them into the great wine-press of the wrath of God. 20 And the wine-press was trodden, without the city; and blood came forth from the wine-press, *even* up to the bridles of the horses, for the space of a thousand *and* six-hundred furlongs.

CH. XV. 1 AND I saw another sign in heaven, great and wonderful; seven messengers having the seven last scourges: for in them the wrath of God was finished. 2 And I saw as it were a glassy sea mingled with fire; and those who had gotten the victory over the beast, and over his image, *and* over the number of his name, standing by the glassy sea, having harps of God. 3 And they sang the song of Moses, the servant of God, and the song of the lamb, saying, Great and wonderful *are* thy works, O Lord God Almighty; righteous and true *are* thy ways, O King of the nations. 4 Who shall not fear [*thee*,] [O Lord,] and glorify thy name? for *thou* only *art* holy: for all the nations shall come and worship before thee; for thy righteous acts are made manifest."

5 And after that I looked, and the temple of the tabernacle of the testimony in heaven was opened: 6 and the seven messengers, who had the seven scourges, came out [*from the*

to states of things in the present world, the punishments threatened ought, in all reason, to be understood of temporal punishments, and not of the sufferings of a future life. So in Jude, ver. 7, Sodom and Gomorrah are represented as suffering the vengeance of aionian fire, i. e. of a temporal calamity, a fire which completely destroyed them.

temple,] clothed in pure white linen, and girded about their breasts with golden girdles. 7 And one of the four living creatures gave to the seven messengers seven golden phials full of the wrath of God who liveth to the ages of ages. 8 And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven scourges of the seven messengers were finished.

CH. XVI. 1 And I heard a loud voice [*out of the temple,*] saying to the seven messengers, "Go, and pour out the seven phials of the wrath of God upon the earth."

2 And the first went, and poured out his phial upon the earth; and a bad and a noisome ulcer fell upon the men who had the mark of the beast, and *upon* those who worshipped his image.

3 And the second [*messenger*] poured out his phial into the sea; and it became blood as of *one* dead: and every [living] creature in the sea died.

4 And the third *messenger* poured out his phial into the rivers and springs of waters; and they became blood. 5 And I heard the messengers of the waters saying; "Thou art righteous, who art, and wast, *and art* abundantly kind, because thou hast thus executed judgment: 6 for they have shed the blood of saints and of prophets, and blood thou hast given them to drink: *of which* they are worthy." 7 And I heard *a voice, from* the altar, saying, "Yea, Lord God Almighty, true and righteous *are* thy judgments."

8 And the fourth *messenger* poured out his phial upon the sun; and *command* was given to him to burn mankind in fire. 9 And mankind were burned with great heat; and yet men blasphemed the name of the God, who had power over these scourges; and reformed not *so as* to give him glory.

10 And the fifth *messenger* poured out his phial upon the throne of the beast: and its kingdom became darkened: and *men* gnawed their tongues for pain; 11 and blasphemed the God of heaven, because of their pains and their ulcers; and yet they returned not from their *evil* deeds.

12 And the sixth *messenger* poured out his phial upon the great river Euphrates; and its water was dried up, that the way of the kings from the east might be prepared. 13 And I saw three unclean spirits, like frogs, *come* out from the mouth of the dragon, and out from the mouth of the beast, and out from the mouth of the false prophet. 14 For they are spirits of demons, working miracles, [which go forth] to the kings of the whole world, to gather them to the battle of [that] great day of the Almighty God. 15 ("Behold, I come as a thief. Happy *is* he who watcheth, and keepeth his garments, lest he walk naked, and expose his shame.") 16 And *the spirits*

gathered the *kings* together into a place, called, in the Hebrew tongue, Armageddon.*

17 And the seventh *messenger* poured out his phial into the air; and a [loud] voice came from the temple [*of heaven*], *even* from the throne, saying, "It is accomplished." 18 And there were voices, and thunders, and lightnings; and [there was] a great earthquake, such as had not been since men were upon the earth, so great *and* mighty an earthquake.

19 And the great city was divided into three parts, and the cities of the nations fell: and the great Babylon was remembered before God, so that he gave her the cup of the wine of the fierceness of his anger. 20 And every island fled away; and the mountains were not found. 21 And there fell upon men a great hail from heaven, *every stone*, as it were, the weight of a talent: and men blasphemed God because of the scourge of the hail; for the scourge of it was very great.

CH. XVII. 1 THEN one of the seven messengers, who had the seven phials, came and talked to me, saying, "Come hither, I will show thee the judgment of the great harlot, who sitteth upon the many waters; 2 with whom the kings of the earth have committed fornication; and with the wine of whose fornication the inhabitants of the earth have been made drunk." 3 So he carried mē away, in the spirit, into a desert: and I saw a woman sitting on a scarlet beast, which was full of names of blasphemy, and had seven heads and ten horns. 4 And the woman was clothed in purple and scarlet, and adorned with gold, and precious stones, and pearls, and had in hér hand a golden cup full of abominations and the filthiness of her fornication; 5 and upon her forehead a name written, MYSTERY, THE GREAT BABYLON, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus: and when I saw her, I wondered with great wonder.

7 And the messenger said to me, "Why didst thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads, and the ten horns. 8 The beast which thou sawest, was, and is not; and is about to come up from the abyss, and go into destruction: and those who dwell on the earth (whose names were not written in the book of life from the foundation of the world) will wonder when they behold the beast, which was, and is not, and will appear again.

9 Here *is* the mind which hath wisdom. The seven heads are seven mountains, on which

* "That is, the mountain of Megiddo: a city famous for slaughter, Judg. v. 19, 2 Kings ix. 27; for the defeat of King Josiah, 2 Kings xxiii. 29; and for great mourning, Zech. xii. 11." Newcome.

the woman sitteth; 10 and they are seven kings: five are fallen, [and] one is, *and* the other is not yet come; and when he doth come, he must continue a short time. 11 And the beast, which was, and is not, even he is the eighth, and is *as one* of the seven, and will go to destruction. 12 And the ten horns, which thou sawest, are ten kings that have not yet received a kingdom; but *will* receive authority, as kings, at the same time with the beast. 13 These *will* have one mind, and *will* give their authority and strength to the beast. 14 These will make war against the lamb, and the lamb will overcome them: for he is Lord of lords, and King of kings; and those who are with him *are* called, chosen, and faithful."

15 Then *the messenger* said to me, "The waters which thou sawest, where the harlot sitteth, are people, and multitudes, and nations, and languages. 16 And the ten horns which thou sawest, and the beast, will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her in fire. 17 For God hath put in their hearts to do his will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled. 18 And the woman whom thou sawest, is that great city which hath dominion over the kings of the earth."

CH. XVIII. 1 AND after these things, I saw another messenger coming down from heaven, who had great authority; and the earth was enlightened with his glory. 2 And he cried with a strong voice, saying, "The great Babylon is fallen, is fallen; and is become a dwelling-place of demons, and a haunt of every unclean spirit, and a haunt of every unclean and hateful bird. 3 For all the nations have drunk of the wine of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been made rich through the abundance of her luxury."

4 And I heard another voice from heaven, saying, "Come out from her, my people; that ye be not partakers of her sins, and that ye receive not of her scourges: 5 for her sins have reached to heaven; and God hath remembered her iniquities. 6 Render to her as she also hath rendered; and repay her double, according to her works: in the cup which she hath mixed, mix to her double. 7 By how much she hath glorified herself, and lived luxuriously, so much torment and mourning give to her: for she saith in her heart, 'I sit *as* a queen, and am not a widow, and shall not see mourning.' 8 Therefore her scourges shall come in one day, pestilence, and mourning, and famine; and she shall be utterly burnt in fire; for strong *is* the Lord God who hath judged her.

9 And the kings of the earth who have committed fornication and lived luxuriously with

her, shall bewail her, and lament for her, when they see the smoke of her burning; 10 standing afar off for the fear of her torment, *and* saying, 'Alas, alas, O great city Babylon, O mighty city! for in one hour thy judgment is come.' 11 And the merchants of the earth *shall* weep and mourn over her; for no one buyeth their merchandise any more: 12 the merchandise of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; and all sweet-smelling wood, and all ivory vessels, and all vessels of most precious wood and of brass and of iron and of marble; 13 and cinnamon, and amomum, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and slaves, and lives of men. 14 And the fruits which thy soul desired are departed from thee, and all things which were delicate and sumptuous are perished from thee, and thou shalt by no means obtain them any more.

15 The merchants of these things, who were made rich by her, shall stand afar off, for the fear of her torment, weeping and mourning, 16 [*and*] saying, 'Alas, alas, that great city, which was clothed in fine linen, and purple, and scarlet, and adorned [*with*] gold, and precious stones, and pearls! 17 For in one hour so great wealth is laid waste.' And every pilot, and every one who saileth to the place, and mariners, and as many as use the sea, stood afar off, 18 and cried out, when they saw the smoke of her burning, saying, 'What *city was* like this great city!' 19 And they cast dust on their heads, and cried out, weeping and mourning, saying, 'Alas, alas, that great city, whereby all who had ships on the sea were made rich through her costliness! for in one hour she is laid waste.' 20 Rejoice over her, thou heaven, and ye saints and apostles and prophets; for God hath visited her condemnation upon her.*

21 And one mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, "Thus shall that great city Babylon be thrown down with force, and shall by no means be found any more. 22 And the sound of harpers, and of musicians, and of pipers, and of trumpeters, shall by no means be heard any more in thee; and no artist of any kind shall be found in thee hereafter; and the sound of a mill-stone shall by no means be heard any more in thee; 23 and the light of a lamp shall by no means shine any more in thee; and the voice of the bridegroom and of the bride shall by no means be heard any more in thee: for thy merchants were the great men of the earth; for by thy sorceries all the nations were deceived. 24 And in her hath been found the blood of

* i. e. God, because she condemned you, hath visited her with condemnation.

prophets, and of saints, and of all who were slain upon the earth."

CH. XIX. 1 After these things, I heard, as it were, a loud voice of a great multitude in heaven, saying, "Hallelujah: *now is* the salvation, and the glory, and the power of our God: 2 for true and righteous *are* his judgments: for he hath judged the great harlot, who corrupted the earth with her fornication; and hath demanded from her hands the blood of his servants." 3 (And again they said, "'Hallelujah:') and her smoke goeth up to the ages of ages." 4 And the twenty-four elders, and the four living creatures, fell down and worshipped God who sat on the throne, saying, "Amen, Hallelujah." 5 And a voice came forth from the throne, saying, "Praise our God, all ye his servants; and ye who fear him, both small and great."

6 And I heard as *it were* the voice of a great multitude, and as *it were* the sound of many waters, and as *it were* the sound of mighty thunders, saying, "Hallelujah: for our Lord God Almighty reigneth. 7 Let us be glad and rejoice, and give glory to him: for the marriage of the lamb is come, and his bride hath made herself ready." 8 And it was given her, that she should be clothed in fine linen, pure and white: (for fine linen is the righteous acts of the saints.) 9 Then *one* said to me, "Write; Happy *are* those who are invited to the marriage-supper of the lamb." He said to me also, "These are the true words of God." 10 Then I fell before his feet to worship him. But he said to me, "See *thou do it* not: I am a fellow-servant with thee, and with thy brethren who bear the testimony of Jesus: worship God: (for the spirit of this prophecy is the testimony of Jesus.")

11 AND I saw heaven opened, and, behold, a white horse: and he who sat upon him *was* called Faithful and True; and with righteousness he judgeth and maketh war. 12 And his eyes *were* [*as*] a flame of fire, and on his head were many crowns: and he had a name written which no one knoweth but he himself: 13 and he *was* clothed with a mantle dipt in blood: and his name is called, THE WORD OF GOD. 14 And the armies which were in heaven followed him on white horses, clothed in fine linen, white *and* pure. 15 And out of his mouth went a sharp two-edged sword, that with it he might smite the nations: and he shall rule them with a rod of iron: he shall tread the wine-press of the fierce anger of Almighty God. 16 And he had on his mantle, and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS.

17 And I saw [one] angel standing in the sun; and he cried with a loud voice, saying to all the fowls which fly in mid-heaven, "Come *and* gather yourselves together to the great banquet of God; 18 that ye may eat the flesh of kings, and the flesh of commanders, and

the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all *men*, both free-men and slaves, both small and great." 19 And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him who sat on the horse, and against his army. 20 And the beast was taken, and the false prophet who was with him, who wrought miracles before him, with which he deceived those who had taken the mark of the beast, and those who worshipped his image. These two were cast alive into a lake of fire burning with brimstone. 21 And the rest were slain with the sword of him who sat on the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CH. XX. 1 And I saw an angel coming down from heaven, who had the key of the abyss, and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, who is an impostor and an adversary, and bound him a thousand years; 3 and cast him into the abyss, and shut *him* up, and set a seal on him, that he might deceive the nations no more, till the thousand years should be finished: [*and*] after that he must be loosed a little time.

4 AND I saw thrones, and those who sat upon them, and judgment was given to them: and I *saw* the souls of those who had been beheaded on account of the testimony of Jesus, and for the word of God, and those who had not worshipped the beast, nor his image, nor had received *his* mark on their foreheads or on their hands: and they lived, and reigned with Christ [the] thousand years. 5 But the rest of the dead lived not, until the thousand years were finished. This *is* the first resurrection. 6 Happy and holy *are* they who have part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are finished, the adversary will be loosed out of his prison; 8 and will go forth to deceive the nations, which are in the four parts of the earth, Gog and Magog, to gather them together for battle: whose number *will be* as the sand of the sea. 9 And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down [from God] out of heaven, and devoured them. 10 And the impostor who deceived them was cast into the lake of fire and brimstone, where both the beast and the false prophet *were:* and they will be tormented day and night, to the ages of ages.*

* This text has also been alledged, but with little reason, in favour of what has justly been alled the *heart-withering* doctrine of eternal torments. See chap. xiv. 11, and the note there. The ersons who are here said to be tormented to the ages of ages, are not real, but figurative, and ymbolic persons, the impostor, the beast, and the false prophet. The place therefore, the kind,

11 And I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away, and no place was found for them. 12 And I saw the dead, small and and great, standing before the throne: and the books were opened; and another book was opened, which is *the book* of life: and the dead were judged from the things written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hades gave up the dead which were in them: and they were judged every one according to his works. 14 And death and hades* were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life, was cast into the lake of fire.

CH. XXI. 1 And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.

2 And I saw the holy city, *the* new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a loud voice from heaven, saying, "Behold, the tabernacle of God *is* with men, and he will dwell with them, and they will be his people, and God himself will be with them, [*and be their God*]: 4 and he will wipe away all tears from their eyes; and death will be no more; and sorrow, and lamentation, and pain will be no more: for the former things are passed away." 5 And he who sat upon the throne, said, "Behold, I make all things new." And he said [*to me,*] "Write: for these words are true and worthy of belief." 6 And he said to me, "It is accomplished. I am Alpha and Omega, the beginning and the end. To him who is thirsty I will give *drink* without cost from the fountain of the water of life. 7 He who overcometh shall inherit these things: and I will be his God, and he shall be my son. 8 But the fearful, and unbelieving, and sinners, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

9 And one of [the] seven messengers, who had the seven phials full of the seven last scourges, came and talked to me, saying, "Come hither; I will show thee the bride, the wife of the lamb." 10 And he carried me away in spirit to a great and high mountain,† and

and the duration of their torment, must also be figurative. The meaning seems to be, that all the corruptions of the Christian religion, as well as all heathen idolatry and the spirit of persecution, shall be totally and for ever exterminated. And pure and undefiled Christianity, in its spirit and in its power, shall every where prevail, and produce universal peace and harmony and happiness. This is the true advent of Christ. And to the promise of his speedy appearance for these glorious purposes, what benevolent heart can refuse to adopt the response of the prophet, 'Amen. Come, Lord Jesus!' chap. xxii. 20.

* See note, ch. i. 18.

† See ch. i. 10. Here is similar language to that which is applied to Christ, Mat. iv. 1, (which see,) and as this is acknowledged to be a vision, why should that be supposed to be any thing more than a vision?

showed me the holy city Jerusalem, coming down out of heaven from God, 11 having the glory of God: *and* its light *was* like a most precious stone, as a jasper-stone, clear as crystal: 12 having a great and high wall; *and* having twelve gates, and at the gates twelve angels, and names written on *the gates*, which are *the names* of the twelve tribes of the sons of Israel: 13 on the east, three gates; and on the north, three gates; and on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the lamb. 15 And he who talked to me had *for* a measure a golden reed, to measure the city, and its gates, and its wall. 16 Now the city lay square, and its length *was* as much [*as*] the breadth. And he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it, were equal. 17 And he measured its wall, a hundred *and* forty-four cubits, according to the measure of a man, which is the messenger's *measure*. 18 And the building of its wall was of jasper: and the city *was* pure gold, like clear glass.

19 [And] the foundations of the wall of the city *were* adorned with every precious stone. The first foundation *was* jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolithe; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amythest. 21 And the twelve gates *were* twelve pearls: every gate was of one pearl: and the street of the city *was* pure gold, like transparent glass. 22 And I saw in it no temple: for the Lord God Almighty, and the lamb, are its temple. 23 And the city had no need of the sun, or of the moon, to shine in it: for the glory of God enlightened it, and the lamb *was* its lamp. 24 And the nations shall walk in its light: and the kings of the earth *shall* bring into it their glory [*and honour*]. 25 And its gates shall not be shut by day: for there shall be no night there. 26 And *men* shall bring into it the glory and the honour of the nations. 27 And nothing shall enter into it which defileth, or which worketh abomination, or *uttereth* a lie: but those *only* who are written in the lamb's book of life.

CH. XXII. 1 Then he showed me a river of *the* water of life, clear as chrystal, proceeding from the throne of God, and of the lamb. 2 In the midst, between the breadth of *the city* and the river *which ran* on each side, *was* the tree of life, which bare twelve *kinds of* fruits, *and* yielded its fruit every month: and the leaves of the tree *were* for the healing of the nations. 3 And there shall be no more curse of any kind: but the throne of God and of the lamb shall

be in it; and his servants shall worship him, 4 and shall see his face; and his name *shall be* on their foreheads. 5 And night shall be no longer: nor need of a lamp, nor of *the* light of *the* sun; for the Lord God will enlighten them; and they shall reign to the ages of ages.

6 THEN he said to me, "These words *are* worthy of belief and true: and, the Lord God of the spirits of the prophets hath sent his messenger to show to his servants the things which must shortly come to pass." 7 'For, behold, I will come quickly: happy *is* he who keepeth the words of the prophecy of this book.'

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the messenger who showed me these things. 9 Then he said to me, "See *thou do it* not: I am a fellow-servant with thee, and with thy brethren the prophets, and with those who keep the words of this book: worship God." 10 Then he said to me, "Seal not the words of the prophecy of this book: the time is near. 11 He who is unrighteous, let him be unrighteous still; and he who is polluted, let him be polluted still: and he who is righteous, let him do righteousness still: and he who is holy, let him be holy still."

12 "'Behold, I will come quickly: and my reward *will be* with me, to give to every one according as his work [shall be.] 13 I *am* Alpha and Omega, the first and the last, the beginning and the end. 14 Happy *are* they who do his commandments, that they may have right to the tree of life, and may enter by the gates into the city. 15 Without *are* dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whosoever loveth and maketh a lie. 16 I Jesus have sent my messenger to testify to you these things [in] the churches. I am the root and the offspring of David, *and* the bright morning-star. 17 And the spirit and the bride say, Come. And let him who is athirst, come: whosoever will, let him take the water of life without cost.

18 "'I TESTIFY to every one who heareth the words of the prophecy of this book: If any one shall add to the things, God will add to him the scourges which are written in this book: 19 and if any one shall take away from the words of the book of this prophecy, God will take away his part of the tree of life, and of the holy city, which are written of in this book. 20 He who testifieth these things, saith, Surely, I will come quickly.' Amen. Come, Lord Jesus."

21 THE favour of the Lord Jesus Christ *be* with all those who are holy.

THE END.

EMENDATIONS.

UNDER the auspices of a kind Providence we have at length brought our labours to a conclusion, which indeed have been much greater than we at first anticipated. It will be seen by the title-page, that, at first, we proposed nothing more than to make some further improvements in the "Improved Version," aided by the different translations there mentioned; but in many places we have found it necessary to attempt something like a *new translation*, finding no one but what varies in many respects from the sense of the original text; and seemingly with an evident design to favour some of the leading systems of men. How far we have succeeded in this, remains to be tested by time and the discerning eye of the critic.

After carefully reviewing our labours, and revising the translation for a *New Edition*, we have found fewer emendations necessary than we had previously anticipated, and of these, none very important; it is still, however, our intention, carefully and critically to revise every portion of the work before it is again committed to the press. For, although we do not anticipate any other alterations than such as are merely verbal, yet, it is desirable both the sense and praseology should be rendered as clear and explicit as possible.

That, however, we may render the present Edition as perfect as this period of the work will permit, we will here state the general result of our subsequent labours—and, as it will be perceived that all the alterations are of minor importance, it is to be concluded that the translation now presented is nearly as perfect as it will be in our power to render it.

The proposed alterations are of the following character, and will take place principally in the four Gospels.

1. The most frequent will be the change of the relative *that*,

which invariably occurs in the common and the improved version, into *who*, which is much more emphatic and better adapted to the solemnity of style proper for the Scriptures. In interrogative sentences, however, to prevent a disagreeable tautology, the relative *that* will be retained in the latter clause of the sentence; as 'Who is this that speaketh blasphemies? Luke v. 21. But even in these instances the learned Thomson inserts both the interrogative and relative *who*, as 'Who is this who speaketh blasphemy?' The above rule has been, with but a very few exceptions, observed even in the present Edition, from the commencement of the Epistles.

2. The expressions "any man," "no man," "every man," &c. where no word is found in the Greek text answering to *man*, will more uniformly be rendered by "any one," "no one," "every one," &c.

3. More attention will be paid, to mark by *Italics* all the words which the difference of idiom between the two languages renders necessary to be supplied in the English—particularly in those instances where οὗτος *he* or *this*, is rendered by "this *man*," as in Mat. xii. 24, Luke vii. 39, and some others; where the word *man*, though evidently understood in the Greek, is necessary to be supplied in the translation.

4. In the division of the quoted paragraphs, the marks of quotation have occasionally been omitted, as Mat. xviii. 10, which will all be carefully supplied.

5. The division of the verses in the present edition do not always correspond with the common version; and, occasionally, in the Gospels and a few of the first chapters of the Acts of the apostles the numbers are misplaced, either in the Greek, or in the English, but from the commencement of the Epistles great care has been paid to correctness in this particular.

6. Besides many trifling emendations, too unimportant to be mentioned here, it is proposed to alter the following passages so as to read as stated below, which, by comparing them with their respective texts, as they stand in this edition, the improvement will be readily perceived.

Mat. ii. 4. And having gathered together all the chief-priests, &c.
19. But on the death of Herod, &c.
iv. 20. And immediately leaving *their* nets, they followed him. 21 And having proceeded thence, he saw, &c.
22. And immediately leaving the ship and their father, they followed him.
xv. 21. THEN Jesus went out thence, *and* withdrew, &c.

38. Now they who had eaten were, &c.
xvi. 13. Now Jesus, as he came into the parts..... of Philip, asked his disciples, &c.
xvii. 9. until the son of man be risen from the dead.
xviii. 30. Now he would not: but went, &c.
xx. 19. and the third day he will rise *from the dead.*"
xxiii. 14. *ye shall receive a greater condemnation.*—Note. The verses 13 and 14 are transposed, in the reading, and should have been in the numbers, as they are in the Greek.
xxiv. 19. But alas for the *women* who, &c. and so likewise in the parallel texts in Mark and Luke.
xxvii. 33. which is [called] a place, &c.
42. himself he cannot save.
63. 'Within three days I shall be raised up.'
Mark i. 19. Passing on [thence] a little further, and seeing, &c.
ix. 31. he will arise *from the dead* on the third day."
x. 32. Now they were on the way, going up to Jerusalem; and Jesus was going before them; &c.
xiii. 20. but on account of the chosen, whom &c.
22. to deceive, if *it were* possible, even the chosen.
xv. 31. cannot he save himself? [The words in the Greek here are exactly the same as in Mat. xxvii. 42; the difference is only in the pointing, in which respect copies, both of Mat. and Mark, vary. See Griesbach's notes.]
Luke iv. 30. But passing through the midst of them, he departed.
ix. 8 and 19. one of the ancient prophets is risen up.
xi. 41. Only give *in* alms according to your ability; &c. [So Wakefield.]
xiii. 12. And Jesus observing her, called *her* to him, &c.
xxiii. 8. And Herod, on seeing Jesus, was glad: &c.
xviv. 46. and to arise from the dead, &c. [The verb *ανιστημι*, from *ανα again*, or *up*, and *ιστημι to place, stand*, signifies, "In the 2d aor. act. and 1st fut. mid. intransitive, *To rise*, or *arise from the dead.*" Parkhurst. The words *from the dead*, therefore, are not altogether supplied, though marked as such.]
John i. 16. and favour upon favour. [The sentence is elliptical, which may be expressed in full thus: "and of his fulness we all have received, even favour upon [account of his] favour." i. e. we are more highly favoured on account of the favour which he received. See Parkhurst.]

xi. 23 and 24. rise from the dead, &c.
xii. 38. to whom hath the arm of the Lord been revealed?"
xviii. 20. in secret I have spoken nothing.
Acts xi. 19. preaching the word to none *of the gentiles*, but to the Jews only.
xiii. 16. and beckoning with the hand, said, &c.
26. and those among you *of the gentiles* who fear God; &c.
xxviii. 12. we remained there three days: 13 from which place we coasted, &c.
Eph. i. 4. that we might be holy and spotless in his sight: 5 having in love predestinated us, &c. [It will be perceived that Griesbach separates the words *εν αγαπη in love*, from what goes before, and connects them with the following clause, whereas the received text connects those words with the foregoing clause.]

In addition to the notes, it is proposed to insert the following: viz:

Mat. xii. 4. and ate of the show-bread,* which &c.
24. by Beelzebub prince of the demons.†
xxiv. 34. thou wilt disown‡ me thrice."
xxvii. 33. which is called§ a place of sculls, &c.
Mark iii. 26. the loaves of the presence,‖ &c.
John xx. 8. and he saw and believed [not].¶ For &c.
Acts xxviii. 4. yet vengeance** hath not permitted to live."
Rom. i. 20. *even* his eternal†† power &c.

* Gr. τους αρτους της προθεσεως the loaves of the presence. Campbell.

† [add to the note] Christ reasons with the Pharisees upon their own principles, without saying any thing about the truth or falsity of them." Simpson.

‡ So Campbell: and also in the parallel texts: "deny me," etc. Im. Ver. and others.

§ i. e. when explained in Greek.

‖ So Campbell. "shew-loaves." Wakefield.

¶ "So the Cambridge MS. in the Greek: but not in the Latin translation of it. The following verse assigns a reason for the unbelief of John and Peter." Newcome. The received Text, which Griesbach retains, reads, "he saw and believed."

** Gr. Δικη *vindictive justice:* "of which the heathen made a goddess." Parkhurst.

†† Gr. αϊδιος, which may be rendered *unknown* or *unseen*. See Jude 6, and note there.

What we have advanced above is humbly submitted to a candid and enlightened public, who will impartially judge our labours; and it is from such only that patronage and encouragement in undertakings like the present are to be expected; if those of a different character can be prevailed on merely to glance over the result of our efforts it is as much as we can expect from them: but such as are wilfully, or willingly ignorant, we shall not be surprised to find at the very front of those who are

ready to condemn us without even the slightest examination. From bigotry and superstition we expect but little opposition to our work, openly; it is too late in the day to cover with the veil of affected sanctity the errors and interpolations of our public version, and the great mass of mankind are too much enlightened to stamp with the name of heresy, the opening of the sacred page, and the displaying it to the children of men in its original purity.

In whatever manner, however, the world at large may be inclined to receive the work which is now presented to them, we ourselves are fully repaid for every toil with the pleasing satisfaction of having a good conscience towards God, in regard to the motives which have impelled us to the undertaking, and with the hope that we have been instrumental, through his divine permission, in removing the veil from the understanding of his creatures, and dispelling the clouds which have too long enveloped and obscured the word of divine truth.

In taking leave of the work for the present, we desire to express our unfeigned gratitude to the great Parent of the universe, under whose protecting hand our labours are thus brought to a close. Much gratitude is also due to a literary friend of this city, who kindly offered his assistance in reading the proof-sheets of the Greek, and through whose suggestions the translation has in many instances been much improved. We are apprehensive, however, that the work is susceptible of still greater improvement, and any hints from the learned, to this effect, will be not only cordially received, but will also meet with all due attention. But, one fact must not be passed over unnoticed, namely, not a single objection to the translation has to our knowledge, been offered from any source: and to show that no pains have been spared to obtain every possible light on this important subject, we here advert to the first or specimen number, of which two hundred and fifty extra copies were struck off for the purpose of distribution, and one sent to every University and College in the United States, addressed to the Presidents of those Institutions, accompanied by an address, stating that the whole number remained in type, subject to any alteration or revision, for which satisfactory reasons might be given. Not the least notice, however, was taken of all this by those learned institutions: yet we still persevered in the work: and as the Greek and English came out in thirteen numbers, (which have spread from Maine to South-Carolina,) each number, after the first, has been also accompanied with the following address, inserted on the printed cover.

TO THE CANDID READER.

AS it is almost impracticable, in a work of this kind to prevent errors from creeping into the press, (for we have discovered them, even in the Cambridge edition of Griesbach) some of our brethren who have leisure, are requested to examine the numbers, critically, as they come out, with a view of detecting typographical errors, and should any be found, either the pages which contain them will be cancelled, or else, the errors will be noted in the *errata.* It is also desirable that the translation should undergo a critical examination, and for this purpose, the first or specimen number, has been sent to every University and College in the United States, addressed to the Presidents of those institutions, respectively, with a view of obtaining all the light attainable on this important subject; but as they may not *find* sufficient leisure, or else may not be *inclined* to investigate this subject, although of vast importance, the clergy of the United States, and particularly of this city, of every sect and denomination of Christians, are now respectfully invited to take this subject, which certainly concerns them, seriously under their consideration. They are requested to compare this translation with all other versions and translations extant, as also with the original text, and if any passage be discovered, the sense of which is not clearly expressed, especially any one of much importance in point of doctrine, it is requested that the error should be pointed out, and a different rendering proposed; and should the difference appear to be of sufficient importance to render an amendment expedient, the different reading, with the name of the author proposing it, will be faithfully noticed in an *appendix:* and with such information (which, as it is expected, will be sent free of postage) we shall be furnished with materials for a future, and more correct edition. For we have no idea that any translation of the scriptures, let it be by whom, or by whose authority it may, is too sacred to be altered. So far from this, the translation of any work, and especially, of the scriptures, ought to be altered whenever it shall appear obvious that it can be made more correct; neither have we the vanity to suppose that this translation is so perfect that it cannot be altered for the better. Let us see good reasons for altering, and we shall be as ready to alter as we have been to publish.

It is unnecessary, and would be even tedious, to give reasons for every alteration, which we have thought proper to make in the improved version: some will be readily perceived on a comparison, particularly by those who can read the Greek. But it is not pretended that in every instance we have rendered the sense any more clear or explicit, for in many instances, perhaps, we have had no better reason for altering than to render the passage, as we conceived, more agreeable to the ear. But in this particular, different readers have different tastes; and how far we have succeeded in making improvements of this or any other kind, we submit to a candid public. But in each and every text, on which is predicated any particular point of doctrine, as held among Christians, our first and greatest concern has been to preserve the sense of the original, perfect and entire, although it may be considered, in some instances, at the expense of *taste* in the choice of words. [*Thus ends the address.*]

Now, what can be further said on this subject? Would not any serious objections to the translation be now considered as coming with a very ill grace from those who have been thus invited and solicited to make their objections, if any they have, while there was an opportunity to profit by them? We are still willing, however, not only to receive objections, but shall be very grateful for any suggestions by which we may improve the work in a future edition, which we hope to render so perfect as to need no further alteration. With these remarks, in humble gratitude, commending our labours, our readers, and ourselves to God, we close our present undertaking. But here must follow the most painful part of all, namely to record our own errors; but, faithful to our undertaking, we are determined that the truth shall be told, though that truth be against ourselves.

A. K.

Philadelphia, June 26, 1823.

ERRATA.

MAT.	iii. 7.	*after* Pharisees *add* Sadducees	
MARK	viii. 7.	*for* disbute *read* distribute	
	xii. 23.	*read* [*when they shall rise from the dead*]	
	xiv. 26.	*for* the the *read* the	
LUKE	vii. 30.	councel	counsel
	viii. 54.	*read* [having made them all retire, and]	
	xi. 48.	*for* [their tombs] *read* [*their tombs*]	
	54.	catch	to catch
JOHN	vi. 52.	contending	contended
from vii. 53. to viii. 12, should have been inclosed in double brackets; thus, [[*Then every man went &c.....go and sin no more.*"]] See Preface, p. viii.			
	xvii. 17.	*for* thy truth *read* [*thy*] truth	
	xix. 37.	looked	look
ACTS	vii. 22.	in deeds	[*in*] deeds
	ix. 5.	[*the Lord*] said	[*the Lord said*]
	xv. 29.	*read* [and from things strangled]	
	xx. 24.	*for* [my] *read* [*my*]	
ROM.	v. 15.	*read* hath abounded to the many. Neither *is* the gift *so*, as *it was* through one who sinned: etc.	
	xiv. 6.	*dele the bracket before* He who *and insert it before* and he who *in the next line.*	
1 COR.	xv. 31.	(in the note) *for* Kype *read* Kypke	
2 COR.	iv. 17.	ὑπερβολην	ὑπερβολην
COL.	iv. 10.	*place a comma after* Mark	
2 TIM.	iv. 1.	*dele* [*therefore*]	
PHILEM.	15.	*for* a little, while that *read* a little while, that	
HEB.	ii. 9.	(in the note) *for* passages	passage
JAMES	ii. 3.	*for* Sit thou there	Sit thou here
2 PET.	ii.	dele the bracket at the commencement and end of the chapter. See preface, p. viii.	

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